ORIENTAL STUDIES

BY

HUGH NEVILL,

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PART I.

STUDY No. II:

PART I.

ON INDIAN ETHNOLOGY.

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D. Ferguson Esq.
With the authors kind regards
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INTRODUCTION.

Some preliminary remarks on the writer's derivations, and general system of historical research.

A SUPERFICIAL reader might think the author's derivations, &c., arranged to suit his theories, and not on any plan. Such is not the case; they proceed on a sharply defined system.

I regard early history as solely preserved by pictures or bas reliefs, under which at a later time, say B. C. 1600, the names began to be written in India.

To understand an early written legend, I paint the picture as described by the words of my author, and then proceed to put, not necessarily *his*, which might be wrong, but *the most consistent* interpretation, on it; that is, I read it afresh for myself. When my picture is of such an age it should have, say "the king Ravana" written under the king's figure, I then proceed with extreme caution to test the written word adopted later, because if the original was written from right to left, an ignorant later scribe, who knew only the value of the letters, and not the course of the writing, might read what was written Anavar, as Ravana, and once written in a standard record, the mistake would so to speak fossilise. So also a word written from left to right, might wrongly, be perpetuated as if from right to left. The facility for this arises from the brevity of the writing on such early records, confined to a name only, for the most part.

Secondly, I must notice my conviction one definite name or title was *never* adopted by the earlier races of men. Like modern Asiatics they constantly changed it with their changing fortunes, and also out of honour to the succeeding graces they considered the divine Protector showed them.

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Next the names all being given for the sense, and not for the sake of mere distinctive sound without sense as among ourselves, such names bore translation, and indeed forced it, whenever used in a foreign tongue; just as we of today find it convenient to speak of "Sitting Bull" or "the Black Snake of the Prairie," when romancing, or when recording sober facts, about the Red Indians of America.

Also taking the Sinhalese as example, many oriental races of today consider it impolite to address a person by his name, and avoid it by an infinite variety of honorifics, such as, Bali Edurā "Planet Doctor" if speaking to a man named Ganitta, who happened to study Bali ceremonies; or again to use the village name with a personal inflection in addressing a settler from another district; or again to use a nickname derived from some ludicrous, important or honorable event in an intimate's life, and so on in endless variety.

So also among the Malays, when boating on the Coast some years ago, near Perak, my men I found always spoke of me in Malay among themselves as "Mr. Shells," in allusion to my conchological pursuits; and I found such absolute changes of name, without any rude intent, and quite apart from translations, to be habitual even among themselves.

Thus anciently Anavar, or Ravana, was, and is, in the Elu Rawul, though Ravana is equally or more elegant in sound. To further illustrate my system, it must always be recollected Rawul, might again have been read by a race reading from right to left as Luvar; a name which actually has been conjecturally read, in the Lubara of Smith's Chaldean Tablets, and which as Lub-ara, (or Ara Vul as it would be pronounced in Elu,) would as in "Rak" and "Arak," be quite identical with Ra-Vul or Rawul, the V not existing and being replaced by W in Elu. I only cite this as an example of my system, for Lubara is not yet I believe confirmed; though it seems to have every element of probability, and such confusion as would then be shown by this derivation indicated, would have the support (to further illustrate my system) of such synony-

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mous terms as those for Sun, Lion, &c., afforded by a Semitic Lubara, and an Hametic Anavar or Rawul.

Thirdly, I object to be led by the modern notions of a war, a voyage, a city, &c., to judge of their most famous prototypes in the earliest ages. I think a siege and defence of Troy, in the true original, might well have been by a few hundred men on each side. So in the conquests of Sesosteris, I should expect his army to vary from fifty to a few hundreds at most. We must not think that the early priests, bards and artists would think lightly of such events because we should numerically call them petty skirmishes. In accordance with this we find the Chaldean records say "Izdubar" and Heabani alone went and fought Humbaba, nor did either side have an army to back it. Yet Humbaba had been an insufferable tyrant, and the glorious victory achieved over him was far more important in Chaldean history and art, than the battle of Waterloo is to Europeans of today.

So again with cities, or temples; the earlier city at a later time was a mere citadel; and the earliest temples all over the world, when we carefully trace their history, began in mere petty chambers, and by gallery, over gallery, and wall beyond wall, grew into the stupendous monuments we are too apt to refer to the original founders. The temple of Ammon at Meroe, and the great Saivite shrines of South India are good instances.

Just so in the great daghobas of Ceylon, layer by layer, case by case, the oldest grew under succeeding rulers to their present proportions, probably out of mere mounds, three men could have made in a week. For example take the daghoba of Mahayangana, the early history of which is preserved.

So in voyaging; six boats like those in which the Malays or the Maldivese still cross the high seas, each with a crew of half-a-dozen men, and a dozen soldiers, is all we need suppose the mightiest early navies to have been, prior to B. C. 1,600.

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Fourthly, I tender an apology to my reader.

Circumstances compel me to beguile my recreation hours with absolutely independent researches on these subjects, and often it has happened to me to find I have with infinite labour waded through what had already been bridged higher up and more directly in my course; this however is unavoidable when isolated, and with no moderately adequate library from which to procure even works of reference or proceedings of learned societies. It should however be openly stated, as it inevitably detracts from the value of the work, and a fair warning to an intending reader is due here, before I take up any of his time unnecessarily.

Lastly, these studies are printed solely in case they may prove useful to other students; for general reading they would require to be amplified into many volumes, for which it is probable the need may not exist, and leisure certainly cannot be obtained now.

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Contents.

			Pages.
		On Indian Ethnology	1—72
Note	1.	On Magadha	73—75
„	2.	On Empire of Rama	76—82
„	3.	On House of Pulastiya	83—95
„	4.	On King Yama, &c.	96—99
„	5.	On Tondamandalam	100—103
„	6.	On Names of Ceylon	104
„	7.	On the Early Colonisation of the South of India	108—109

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ESSAY ON INDIAN ETHNOLOGY.

THE object of this essay is to place before the reader, not so much the reasons for the conclusions arrived at, as the actual views held by the writer on the population of India, and the origin of the many races contained within its limits. I should also premise I regard as a postulate, the present epoch of population of the earth as dating from 2,349 B.C., seeing no reason whatever to entertain a doubt of the exactitude of the statement of the Seer Moses as to the general extinction of the immediately preceding races of man, by means of a flood over the inhabited region of the earth, and the survival of Noah and his family alone.

As to the original dispersion of Noah's family, I must refer to a note to be appended to this essay.

Taking this date, B.C. 2,349 for the establishment of four races, that of Japhet, Ham, Shem, and Canaan, I consider Japhet came not only west to Europe, but south to the Isles of the Gentiles, India (Ophir and Parvaim) Burma, Java, Sumatra, Malacca, Ceylon, Laccadive islands (Chittim), and Travancore, then an island. I give to this homogeneous race the name of Nagans, anciently applied to them here and there, and even perpetuated to this day.

I prefer this name to Malay, also applied to this race of Aboriginees from Madagascar and Ceylon, on the west, to the Dayaks of Borneo, and the Aboriginees of Japan and Formosa on the east; the true Malay race, the Oran Malāyu, are no pure race of the Nagan, but a later infusion of Mongolian or Hamitic blood bringing a Mongolian or Hamitic language, and Mongolian physique into this Nagan region. If we call the Mongolian Oran Malāyu, Malays, it is preposterous to call the Japhetic Dayaks by the same name. The real Malays are merely a coast race, occupying, if in any degree of purity, the small islands and the maritime zone alone. I shall therefore elsewhere adopt the word Nagan without comment, in the sense in which it is used in early Hindoo literature, namely, aboriginal; such names as Malagash, or Simang, being quite inapplicable to the whole race.

The north from Armenia and Bokhara to Thibet and the Amur basin, we must allot to the followers of Shem, (of course allowing for isolated cases like that of the descendants of Abram in all such

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assumptions), while to the west we have the authority of the book of Genesis to trace a large part of the Hamites, where Cush and his brethren formed the early Ethiopian, Egyptian, Zidonian, and other nations from Ethiopia to Pelasgic Greece; Canaan being driven alike from Palestine, Mesopotamia, and Egypt, where Misraim had founded a colony (perhaps, note this, on land formerly inhabited by the descendents of Adam, before the flood) and was finally spread over both the Ethiopias, eastwards over Scinde, Guzerat, the Deccan, and South Persia, with parts of Beluchistan; and south and westwards to Abyssinia, Arabia, Libya and Europe.

The bulk of the aboriginal Japhetites or Nagans, had early accepted the snake as their symbol for the divine male creative principle, and their religion consisted in offerings to him to propitiate the rain (cf: Essay on Ophid cult.) which from his origin as water, he had developed through all created links to vapourise it to the sky and return it to earth in the shape of rain, where again its cycle of development began afresh (cf. sect Andha, in essay on Brahmanism and connected cults.)

This race seem to have had an unexplained fondness for head hunting in modern, and human sacrifice in ancient times; which seems to have been almost universal, and co-existent with an almost entire absence of domestic animals.

This latter curious fact may be perhaps accounted for by their having been originally a sea-faring people, inhabiting the isles of the Gentiles, and no doubt unable to convey cattle, sheep and horses in their boats.

They also seem to have from the earliest traditional times used the outrigger boat, which still continues to be used far and wide among their branches exclusively.

They also constructed their houses on piles, like the ancient city of Tammana Nuwara in Ceylon, or the modern houses of the Malays (cf: Essay on Tammana Nuwara) and the lake dwellings of Europe.

This race had in Ceylon maintained an average civilisation, as also in the highlands from Ujjana (Kafiristan) to Nepaul and Orissa, but the complete manner in which it lost or merged itself in the cults of the invading races subsequently, has concealed much of its importance. We hear perhaps its purest existing language in Elu, the early Sinhalese, allied to the ancient Carnatica; the Divésa, the ancient Maldiva, which my friend Mr. Bell is studying, and early Malayalam; while Java and Sumatra have yet to yield us their testimony, perhaps the fullest remaining. Tamil was from an early period affected by an Ethiopian taint, and the subsequent ages of Aryo-Dravidian worship of the Linga yoni, have left us mere fragments of the Nagan language once dominant at

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Madura. Not so with Elu; although the ancient chronicles were condensed into the Mahawansa, and are lost; though the Elu Attha Katthas and Atuwawas compiled, B. C. 241 and 92, which Budhaghosha and Fa Hian came to Ceylon to translate, are lost, as well as a host of minor works, we yet have a mine of wealth in such a luminous treasure as the Sidhath Sangarāwa, and other relics of the exquisite old language, from which we may easily select its "Nipan" "words." This "Nipan" is one of three divisions of the later Elu language, which is divided into Nipan or original roots—"Tasama" or co-originative roots (i.e. of origin common with Pali and Sanscrit)—and "Tabawa" or derivative roots (i.e. derived from a Pali or Sanscrit source.)

The Nagan race seem to have had no cattle or domestic animals except fowls, and I cannot trace oxen, sheep, pigs or goats to the possession of a single purely Nagan tribe throughout their wide area. Among the darker lore of the Sinhalese branch, a great feature consisted in the substitution in sacrifices of a cock for a human victim, to appease the offended deity; and amongst many of the Indian races also this is still preserved; and I have been told by the Malays that some of the aboriginal tribes of their archipelago also practise it.

I cannot leave this subject without calling attention to a passage of the San-tsang-fa-sou, B. 46 (Remusat) which says that in the palace of the Naga King, the Nagas had compiled the book Hiapen King, or "The Last Book" and it was there Naga Kochuna, the illustrious 13th Patriarch, not only saw it, but learnt by heart the third part of 100,000, stanzas.

He also saw very many other books in their palace. There can be no choice but between Puri or South Ceylon, rather than Cashmir or Burma for the site of this literary centre of Nagan culture in the Patriarch's time, A.D. 431: and it is important here as it shows that at least in mid-India the Nagan learning was recognised at A.D. 431, and was not yet tainted with the absurd myths the later historians have thrown around the Nagans, by representing them as fabulous beings, and confusing the race with its pictorial symbol and that of its God.

We must also study in the same light, striking off the supernatural aggregates, the notices of the early Nagan chiefs such as those of Kafiristan and Cashmir; while I must leave the reader to look these out for himself, for their name is legion, there is one well-known notice I must draw attention to: it is that of the reign of Dharmasokha, who decided to spare the Sthupa erected over the relics of Sakyamuni at Ramagamo, recognising that the Nagan prince there had preserved the rites and doctrine free from heresy. This gives us at least as late a date as B.C. 259.

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for the unmixed existence of some of the Nagan Princes of Gangetic India.

We thus see the name was not misunderstood in a supernatural sense at least at B.C. 200 on the Ganges, and at A.D. 450 in Central India.

We may roughly take B.C. 2247 to B.C. 1600 for the period of Nagan supremacy in North India, Ceylon, and Travancore, though latterly its kings intermarried with an Arian race. It is to this period we must ascribe the Ario-Nagan over-Lords of India, who from Delhi and Ayudhia held tributary the other Princes; and we shall see accounts preserved of their empire in such works as the Umagga Jataka, in which the exploits of the Vizier of a Prince of Allahabad (it was here the "Umagga" was dug,) are recounted as the acts of Sidharta in a previous age; for it is manifest to the careful student that the historical Jatakas give the popularly recognised accounts of some of the leading historical incidents, known to the contemporaries of Sidharta. It is not however generally known that tradition has from the earliest times pointed out to this day a sacred tunnel in Allahabad, which is in reality the Umagga of the Jataka as known to Sidharta. Again in the Kusa Jataka we have a similarly historical picture of the life of the same period as known to Sidharta; and perhaps if this view of the historical lessons to be learned from such of the Jatakas as these, is adopted by others, their value will assume new proportions. I would advance even that whenever Sidharta is represented as describing himself as an historical personage of then ancient times, he is giving us a correct picture of what his contemporaries thought reliable and striking in their ancient history. I have been agleaning for myself in this field for new ideas of the time, and I recommend strongly to others to gather the same grain for themselves. It is again in this period that Rama, the Agamemnon of ancient India, reigned; and it was from his capital Ayudhia (see note on kingdom of Rama) he came south to Ceylon and laid waste the north of the island, with the help of an ally from Andhara (Telinga) who must have spoken a language alien to the Ario-Nagan of Rama, and the Nagan of the subjects of his rival Rawana, (cf: my essay on ancient Geography and identification of the kingdom of Chattrapati).

In the monkey Hanuman, the initiated student will read a black barbarian, and think no more of the pictorial and later myths, than the traveller in Malay lands does, when he hears the huge apes, and the aboriginees, indiscriminately named "Oran-utan" by the European invaders. Hanuman, we are told, was king of the Bandars or Vandars, that is Foresters, and this same word has since been applied to the large black forest monkies (Cercopithecus) called in Ceylon to this day "Vandura" or Forester. Hence the

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ridiculous mistake that has perhaps recoiled from Ceylon to India, and caused the Foresters of the Ramayana to be painted and described as monkies.

In the early annals of Pandya (Madura), Cholla, and Chera, so late as A.D. 400 we find constant allusions to the dense humid forests of Southern India; and even in the songs or saga of the Vedic Aryans we find the repeated record of burning forests, clearing the way for the Aryan invasion, and driving before it, by destruction of their impenetrable forest haunts, the silvan aboriginees, the Dasas and Dasyus, or as we may say the Nagans, and Ethiopians. By Ethiopians be it understood, I mean Indo-Ethiopians, for the word Dravidian so often partially used, is only correctly applied to the Ario-Nagan and Ethiopio-Nagan races who formed the mixed people of the Empire of Dravida, and Kolarian has also objections to its use.

Again in the fair Sita, one may without presumption see not only, the abducted Helen of ballad-mongers, but a "pearl of price" or any other oriental simile, which probably originally was little more than "great booty," and originated in the gem treasures of Ceylon; though of course there was nothing in itself very unlikely in Ravana surprising a wife of Rama, when he was away on some expedition, and carrying her off in his ship to Ceylon, the more so that his ships probably sailed far up the Indus.

For my part I regard the Ramayana as compiled equally from the data of allegorical paintings, and tradition; and the object of Rama's invasion, the precious treasures of Rawana, may in the former light be assumed to have been symbolised by a lovely woman in early symbolical paintings, with quite as much probability as that Rama's wife was really abducted; though as to the name Sita meaning treasure "dug up" as is contended, it was a very likely name for a lovely girl, just as among the Nagan Sinhalese "Ménika" "gem-man" and "Ménik hami" or "gem-lady" anciently were, and are still, favorite names in frequent use.

Taking at first vaguely between B.C. 1800 to 1400 for this heroic episode, we are safely within the marks, and we thus get an indication of the early date of the introduction of a black race into Central India, with its formation in Eastern India into a principality under Hanuman, at Andhara or the Telugu district. I say Andhara or Telinga because this not only suits exactly the requirements of the legend, but it is the only one of the ancient states, against which, as the country of Hanuman, I can see no objection. It is a curious coincidence there is a traditional loathing of the Telugu name in Ceylon, which is difficult to account for when the Sollans, the Pandiyans, and other merciless invaders are spoken of without rancour; so curiously inherent is this, that

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the isolated Sinhalese to this day use as a proverb, "who understands that Andhara Tamil," although they have no idea what Andhara really means, and believe it is equivalent to "accursed" or "barbarous."

It would be remarkable, but not unprecedented, to find the recollection of Hanuman's aid to Rama, and his apish jargon, perpetuated in this proverb, the very key-word of which has lost its meaning to the people; nor can we be surprised that while the deified alien Rama is remembered with respect, the memory of their neighbour, his ally, should receive a double legacy of hatred.

Now for Hanuman to be the head of an extensive aboriginal Ethiopian people, we must date back the first settlement of these Canaanites or Ethiopians in India, to a very early period, during the life of Shem, and certainly not long after the death of Humbaba, and we shall by following out Babylonian history see how they were recruited by the Ethiopians, or Cushim, of Chaldea; and as the Andhra and Thonda kingdoms at the time of Hanuman, formed the primitive Ethiopian kingdoms of India, as distinguished from the later Hamitic colonies.

Let us now consider the successive stages of Babylonian revolution, as adopted by Brandis and Rawlinson, (Study 3, on early Babylonian Dynasties, Part II).

Spreading from Susiana and the marshes east of the mouths of the Euphrates, the Semites and Japhetic Su and other allied clans, not earlier than B.C. 2125, dominated over the Hamites, assisted by the Nomadic Semites who still remained in Chaldea and Susiana.

B. C. 1800 however, saw these allied tribes in turn expelled, as Suvaras (Japhetic), and Sudragga and Dragga (Semitic), by those Semites, who entirely dominated henceforward in the cities of Babylonia. But as the Chaldean Hamites fell back subsequent to B.C. 2234 from the oppression of the third historical dynasty, they seem to have formed powerful cities in Elam, until then the pasture ground of Semite Nomads, who gradually retreated northeastwards before the increasing population of Hamites, as did the Kassi or Ethiopian Cushites, who had established themselves in South Persia during the later Median reigns, and after the death of Humbaba.

Thus on the downfall of the third historical dynasty, and the expulsion of the Su and Sudragga, and other Japhetic and Semite races, these would pass beyond Elam, where the Hamites and Ethiopians (Cushim), were in force, and pass on either to Central Asia, or to Scinde and India, where some of the Ethiopians, such as the Mandas, had already taken refuge.*

During this second historical epoch, from not earlier than B.C. 2336 to B.C. 2301, a large body of Asura Semites or Arians had

* Probably in reign of Sala or Sesosteris to whom the Salii probably too owe their name.

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retreated from the great enemies of their race, the Hamites who had combined the Kassi, Buti and other tribes and effected the overthrow of their Empire at Bactra, and by 1976 they had swept into India by the Burhamputra and Ganges valleys and allied themselves with the Nagan Japhetic tribes settled there, to resist the growing power of the Canaanitish and Ethiopian aboriginees, strengthened by Ethiopian (Cushim) immigrants retreating before the Japhetic Babylonians and the Dragga Arians of the third dynasty on the one hand, or the Nabathean Arabs and Midianites on the other. Meanwhile the Sus had established a colony in Scinde, called Susigama, in which afterwards they sought refuge.

At B.C. 1800 or so when the Hamites and Ethiopians rallied and conquered their oppressors, these, passing the Hamitic Elamites, and driving before them the Ethiopian Mandas, swept on towards India; the Draggi and Sudraggi principally stopping in the pastures of the Helmund and the west of the Indus, and the Japhetic element settling along the coast and such rivers and shores as could be converted into a new Chaldea.

From 1750 to 1518 B.C. the Chaldean or ? Midianite dynasty was supreme in Babylonia, not however without rude shocks from the Elamite Hamites and (Cushim) Ethiopians who struggled with determination for the supremacy.

At 1518 B.C. these gave way to invasion from Edom by the Nabathean Arabs, a Semite branch, who as the *Shepherds* also conquered Egypt and Arabia.

The Chaldeans now retreating into the Media and Persia and the countries to the North of them, natural pressure led to the further retreat to the east of the Suras and Savaras, who passing in force into Scinde and Saurashtra subdued a part, and drove the weakened remnant of the Kassi and Mandas into Eastern India. I say the weakened remnant, because between 1976 and 1518 B.C. the Mandas under their enterprising chiefs, the Pulastiya Princes, had consolidated the Ethiopian and Canaanitic and Japhetic tribes of South India under their rule, and shaken off the supremacy of the Ario-nagan dynasty of north India. Their imperious rule however had led to the hostility of the more Canaanitic tribes such as Andhra, and Thonda, who joined the Nagans and Ario-Nagans led by Rama, and suppressed the Manda empire of the Pulastiya dynasty. To the Arab dynasty of Berosus, succeeding in 1518 B.C., and ruling to 1273, succeeded the Assyrian.

Attacked on the north-west by these Assyrians, where the rich kingdom of the Khasi had lain from about B.C. 2234 as yet unconquered and unspoiled, harassed by the Dragga and Sudragga or Sura Arians on the west, and Hamitic colonisation in its ports, the Ario-Nagan empire finally collapsed, and from its ruin arose

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the great Canaanitic-Ethiopian empire of the Andhras, that speedily Ethiopianised almost all peninsular India.

The desolation of Elam and its neighbours by Assyria, from about B.C. 700, caused further Hamitic migration, which however mostly passed by sea and went to Burma, Arracan and Malacca, though it is probable some tribes like the Walabhi and Gurjar came towards India after the Assyrian conquest by Sennacherib, about B.C. 700 of Ellipi—itself the Assyrian form of Walabhi.*

This Ellipi and Pehlevi are no doubt synonymous, and Pahlavi would readily be transposed into Valapi or Valabhi. In A.D. 720 Krishna was the Pahlavi prince of Balabhi or Walabhadra, Cunningham records, spelling the words thus; now Balabhi is Valapi, and the Assyrian Ellipi guides us to the early history of this race, which according to Abu Rihan, he says, extinguished the Gupta dynasty of Saurashtra at A.D. 319. The Pahlavi were however of as old a date as the portion of the Ramayana (probably an amalgamation, and of distinct origin from the Rama episode)which describes the rebellion of Vasishta against Visvamitra, where among the troops of Vasishta we find them as the "Phalavi." I think there is every reason to think this whole episode was added to the Ramayana, from separate sagas.

Menu also cites them among the impure tribes as the Pahlava, which would give them considerable antiquity as an Indian race.

Of the ancient Hamitic race in western India we find early pre-eminence given to the Mand or Med nation, whose capital Mandabari was a great emporium and which must not be confused with Min-nagara, probably distinct.

These Mand or Med were a race of the eastern Hamites who gave their name to Mandabiri and Manda Div like the Sus who gave their name to Susiana, and the Savaras to Saurashtra, and just as the Abors (Abhiras of the Vishnu Puranam) gave their name to Abiria at the mouth of the Indus. We must here take great care to note the difference between the Abhiras of Scinde, and the Abhoras who from Cabul were driven north of the Himalaya to the Irrawaddi valley. The Abhoras were the Ab-hora "Apis-Horus" or "Sun" bull race. The Abhiras (cf: Habarim, the word for Hebrew, Genesis 39, 41—; cf: Beth Abara; cf: Avaris the city of the shepherd kings; cf: Abram, called Perates) were so

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* With Wahlabi, Valabi or Valapi, and hence Elabi or Elapi, confer Ellopia, or Ellobia, and Elobia or Elopia derived from Sellu, Elu, sun or Elu, God Creator, and Opi, python or snake. Abi or Api, the apis, seems the equivalent symbol to Obi or opi and ophis. Ellipi would be from Ellu, or Elu, sun or Creator, and abi or api, the bull or apis. which corresponded to the snake symbol of the ophites, and was identical with the Mneuas of Egypt.

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called from having crossed "the passage" on their way to Scinde (cf: essay on ancient Indian Geography).

Rashid-ud-din says (cf: Cunningham) that in Lower Scinde were originally found two races, the descendents of Med and Zat, sons of Ham, who had colonised that country before the wars of the Mahabharata. This we may read as "from the earliest histoical times;" and while in the Med or Mand we see I think the Butii, in the Zat, or, as it would be read Chat, (for the Arabs substitute Z for ch frequently) we trace the word that gave its name to the Chatrapati Lords, and has since been employed in a secondary sense as Chatram umbrella or baldachino the emblem of the sovereignty of the Chatrapatis or Satraps (for the words have a common origin) a ruling Hamite race.

These Hamite Mands and Chats must not be hastily confused with the Mandrueni of the Oxus and the Jatii of Pliny, who were no doubt the Bit Zatti of Tiglath Pileser's inscriptions. The Mandrueni are certainly not the primitive Mand or Med race (cf: Cunningham, ancient Geography P. 290 to 293). The Bit Zatti were the race whose city Uxhari Tiglath Pileser II sacked before going to Afghanistan; Uxhari suggests at once the Ushinara of the early Sanscrit Arians, beyond the northern mountains of Cabul. These Zatti, I would conclusively identify with the Jatii of Pliny, and the Sattagudæ of Herodotus, who classes them with the Gandarii, Aparytæ (Abhoras) and Dadicæ (the Darada).

In Pliny's time, at least some of the true Mands had moved far east, for he says the Mandei and Malli live between the Ganges and Kalinga.

It is easy to recognise these Mandei of Pliny, and the Mands or Med of Scinde, in the Mundas of today (cf Dalton, Ethnology of Bengal) the purer remnant of their descendants. Col. Dalton says these Mundas had long been settled in Central India, when the Oraons took refuge there. Those Oraons are I think the remnant of the aboriginees of Ghandara, and a portion of the Malli of Pliny. To the Mundas are referred by Col. Dalton the Korawa, the Hor, the Santals and Kuars and Kharwars; the Bhils and the Kolis of Guzarat.

The Korawa must be carefully distinguished from the Kauravas, who are no doubt a northern remnant of a race that in Ceylon and Southern India, where it forms a distinct caste, still holds a prominent place. The exact period of their migration there is not known, but they begin to be of recorded importance by the 10th century A.D. This caste or race is called in Tamil Karriar; and in modern Sinhalese Karāwa (for Kārawa).

Karāwa is in origin the same as Kaurava (or Kauvara) and in all I would read a variant of Kurava, and derive both from

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Kuwara or Kurawa, Kuruwara or Kururawa as it might be written grammatically at option. These would then be a kindred tribe to the Mul-ku-varas or Mukkuvars in considering whom we will again refer to Kurukshatra.

In Ceylon and South India these Karriar or Karàwa as they are now called, (Kārāwa is said to have been the former Sinhalese pronounciation) have like their northern kinsmen the Kauravas of Central India (cf: Dalton) maintained their descent to be from the Kuru refugees who were expelled from Kururatta after the defeat of the Kauravas described in the Mahabharata, and there is nothing improbable in the two independent traditions, and much in their favor. If so the derivations would all be from Kuravara or Kukuravara, for in those names I feel sure the distinct word "vara" is right, and the termination "Var" is not a mere inflection.

"Ko" or "Ku" alone however is a sufficient and alternative root, which has a Chaldaic origin and signifies noble, while its use is sanctioned in the name "Kukura" which occurs after Sauvira in the inscription of Rudhra Dāma (J. A. S. Bom. VII) and is otherwise well known.

This identification of the Kuravas or Kauvaras with the Karriar, and the Kārāwa or Karawa of Ceylon, and again through the Kukura, a kindred tribe of Kura or Kaura meaning "noble Kura" with the Kurs of Korea, and also with the Kurkus and Muasi or Mawasi Kura, and the Brigia Kura, may I think be accepted as conclusive. The Korwas as I said before must be distinguished from these tribes, for while so far as we know it is not quite impossible they may be by mixed descent an allied branch, yet there is no evidence in favour of it; while all circumstances seem to point them out as a pure Ethiopian race. This Korwa may perhaps be a distinctive amplification of Kor or Kol and not an abbreviation of Korwara.

On leaving Kura Kshetra after their defeat by the Pandavas in the great war, the Kuravara or Kuras would seem to have retired upon Korea, probably then part of Kukura Kshetra, whence Dalton states they were driven out by the Gonds and Kronch Kols; the chiefs of these Kronch Kols (this may be gramatically changed to Kors or Hors) then reigned for eleven generations, and were conquered by the Chauhans about A.D. 1200.

I propose to identify the Kronch Kols with the Oraons or "wanderers" who call themselves Khurnkh; Khurnkh and Kronch being mere variants of one name, softened down from its native guttural harshness. This name Kronch Kols, or Kors, gave the name to Korea, perhaps in lieu of Kura or Kukura.

All this fits in with the Oraon story that they conquered their first home, and we have merely to substitute for the Mundas of

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their tradition, the Kuravaras we are now tracing, to make it accord with other facts.

Thus if we take A.D. 1,200 as the date of Chauhan conquest of Korea, and add to it eleven generations of Oraon (not I think Munda) Kings, at an extreme limit of about 20 years each, we get about A.D. 1,000 as the date of the conquest of the Kuravaras, and Kukura, by the Gondas and Oraons, after whom the land was called Korea.

This date agrees with the first recorded importance of the Kaurava race in Ceylon and South India, and suggests their taking refuge there.

From this we may make an important deduction, viz, that after the Mahabharata the purer Kura clans were driven finally out of Kura Kshetra and sought refuge to the South in the mountain districts of Southern Bengal and the Central Provinces. Here they remained more or less undisturbed until driven out by the Gondas and Oraons, when they broke up and scattered again further south.

In this long sojourn it is only reasonable to suppose many hybrid clans arose, by combination of the Kuruvara with the Nishada or Ethiopian aboriginees, such as the Birkor, Kharria, Manda, Korwa, Bhuiya, Thonda, Andhara and Santal, accounting for the great difficulty now found in tracing the true origin of the branches of each family. Two great primary classes would thus arise, children of Vara or Nagan warriors and Ethiopian women captured in war; or the descendants of Ethiopian conquerors and captive Vara women; and it is very likely to such an origin as this latter that the Juangs owe their distinct position.* The Oraons whom we have thus twice noticed, call themselves Khurnkh, by which name as stated above, I identify them with the Kronch Kols who conquered Korea about A.D. 1,000. They are, however, known to other races living around them as the Dhangara. This word I propose to treat by grammatical mutation as Gandhara, and to refer to the root "Kand" a hill, found also in Sinhalese and many early Nagan dialects; Gandha, hill, and vara would then yield Gandhavara, the Ghandavar or Gandhara race.

I elsewhere, and independently, attributed the Asura invasion of Puri from Cabul in the reign of Cyrus, to the remaining aboriginees of Gandhara and Afghanistan, and their descendant I recognise in the Gandhara or Dhangara, the Kurnkh or Kronch Kol, and the modern Oraon, a name probably involving a joke upon their history.

* To illustrate formation of such mixed races, by a clear case in point, I refer the reader to Ethnology of Bengal (Dalton) page 10, where it is recorded that the Sing-pho race coming to Assam A.D. 1793, originated a new tribe the Duāniah, the offspring of Assamese women by Sing-pho men, the invaders.

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To this Asura invasion, I would also refer, probably as its leaders, the ancestors of the Asuras of Barwah.

From the Oraon tradition we learn that after some motive for migration, (? defeat at Puri), they passed (cf. Pliny) to the Rohtas hills, whence one party went to the Rajmahal hills and originated the Mahali clans, while the other pushed South to Serguja, and Gondwana, and after defeating the people of the country, whom their tradition now confuses, gradually took up their present home. The Mundas have a further tradition that they and the Oraons had jointly attacked and been defeated by a neighbouring state, which may have been the movement against Puri.

This southern move was about A.D. 1,000, after which they were expelled at A.D. 1,200 by the Chauhan invaders, and doubtless fell back on the Munda territories, where the Mundas tell us the Oraons (their old allies) were allowed to settle without opposition; a procedure we can readily understand, as they would thus become a buffer for the Mundas, to resist the shock of any further Chauhan encroachment.

The name of the Hors is still more interesting; Ho, Hor, "Horo" is Mund for man, but it is tempting also to regard Hor as "citizen" and contrast the root with the "Hur" or "city" of the Chaldees and "Ur" of the Tamils; especially when we find them boasting themselves as the "Larakas," now used to mean "soldiers," and a mere variant of Larancha, the great city of the earliest Babylonian kings. They use as their symbol (cf: Dalton) the arrow, itself an early Babylonian symbol, and also thus remind us of the early Tiras, or archers, and it is this word "Tira" or archer, I would suggest as the real name of the Hor, or Ho, that word being like Larakas, merely their nickname for themselves, and equivalent to the "braves," their own name being preserved by its pictorial expression in the arrow. Their first settlement was near Bombay, where the early kingdom of Laraka included Bombay, Salsette, Elephanta and the north Konkan.

May we not see in these names of Laraka and "arrow" almost religiously preserved by the tribe, indications that they came from Babylonia, perhaps in exile with a fugitive prince, like Merodach Baladan, who at a later period escaped by sea from the marshes at the mouth of the Euphrates. If so, the close of the Median dynasty would precisely suit all other requirements, and was probably the cause of the maritime flight and settlement at Laraka. A similar early fugitive remnant, whose language would now it seems proclaim them of Ethiopian origin, are the Suras or Suars, the Suari of Pliny.* This name may also be traced to Suvara (from Su, river) or Savara under which latter name the race is best known. Their chief centre is indicated in the name Surat or Saurashtra.

* Local students should compare branches of the Suars very carefully. It is possible a branch of the Kiras or "pigs" are now confused by name with the Arian and Japhetic Su tribes.

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These Suvaras must not be recognised as Ethiopians, and though they may have adopted the Ethiopian tongue, they are really a part of a Japhetic race, the Su, that gave its name to Susiana, and which was expelled with the Arian Semites, the Sudrangii, when the second historical dynasty fell in Babylonia, and was replaced by the Hamite Chaldees. Just as Abraham sought Palestine, and his clan ousted the Canaanites, it is probable the Su Semite element of Babylonia, went east with the Japhetic Suvara. It is however probable that much confusion has been caused by the name Su applying alike to the Japhetic "Su" or Sa, and to the Arian Sudragga, a branch of these Arian Su having early crossed into Scinde, leaving the bulk of their tribe, and established a colony which seems to be the Sura of the Vishnu Puranam, and which is alluded to by Diodorus as the Surakusoi.

When on the fall of the third Babylonian dynasty, about B.C. 1,800, the Hamites took the lead, the Japhetic Suvara, and Semitic Sudragga, had alike to retire from Susiana, and fall back behind Elam. Just so at a later time, the Hamites were partially driven out in their turn, as Sumiri, by the Chaldean dynasty. It seems the Vara is the Japhetic, and Miri the Hamitic, name for people, and Suvara, and Sumiri alike mean the people of Susa. Sudragga are the Semites. The Suvara and Sudragga then, about B.C. 1,976, passed out through the plains of north Persia, and reached the Helmund valley. Here a large part of them halted, the Suvaras first leading on to the mouths of the rivers and thence to the Indus.

The Sudragga, with their allies the Draggi (Drangians) formed settlement after settlement in the wide pasture from the Helmund to the mouth of the Indus, and thence to Saurashtra, wherever they found grassy plains.

A large body of the Sudragga stayed on the Helmund, which the Vendidad appears to record as one of the early Arian states. A part, seeking India, are the Sura of the Puranam, and were the Yavanas of early Indian history, and hence it is we find their arms and dress, as depicted in the rock temples, so like those of the Medes, as recorded too of the Sarangians by Herodotus. From this early settlement in Scinde they dominated the Ethiopians, and led forays into India.

From Sudranga or Sudragga, the name of the Helmund tribe was soon softened to Saranga, and Arangi, under which name they were known to the Assyrians, when they conquered Cabul. This name Sarangi, like Drangi, signified "ancient" according to Rawlinson. I am disposed however rather to identify it with draco, a dragon; Draggoi, the word used by Strabo, being identical both with Drangoi and Drakkoi, and the dragon being so well known

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a symbol and badge in early history among the Arians. These Drakkoi or Dragga are then easily identified with the ancient race symbolised in Indian pictorial history as dragons, and whom the writers term the Maha Rágas, or great dragons. The difference of Dr. and R. is of course caused by the use of two R. letters, the guttural and palatal, the latter corresponding to Dr. Ragga, Ranga, or Dragga, Dranga, though later used as Dragon, come from a primitive root Drá or Rá signifying "intoxicant" and found in our "drink" and "drug," which as drunkard and drugged convey the original sense of Dranga. From this root comes the dragon Ráku or Ráhu, who swallows the sun and moon, also the Sinhalese Rá, fermented palm juice, and arraku or arragu, arrack. The Dragga therefore are simply the Sura of Indian authors, and the Surakousoi of Diodorus, the Surakusa or drunkards of whose frenzied Soma orgies Kunthe and other authors tell us, and which answer precisely to the classical records of early Persian customs. We find one Indian colony of the Sudragga, denoted by Nonnos as the Hudarkæ, that is Sudarka, and by Pliny as the Sydraka, the Sudrakæ of Strabo.

We may also allow for an early colony at Susigama when the Su nation was dominant at Babylon, and a later migration of large numbers of the Suvara race when the Hamites ousted them, which would give time for variations of the name to arise.

The Sa dynasty ousted by the Guptas from Saurashtra were probably a native line of kings, descendents of the Suvara or Savara who drove the Mandas eastwards.

They thus formed of themselves a distinct Japhetic race in India widely separated in language, customs and religion from its earlier Nagan Settlers. I think I have seen these Suvaras described in ancient text as "Kirana Suvara," but in what writings I cannot at the moment recall; the word Kirana would mean the "mixed," and would be a term natural for a "Vara" race much "mixed" with Ethiopians, as were likely to be the later Suvara emigrants.

These Suvaras still exist in large numbers south-west of Gwalior in Rajpootana, as well as in Central India, and do not seem to have reached Ceylon or South India. In the Vishnu Puranam the Suras, Saurashtras, and Abhira are given among the tribes of the extreme west.

I conclude then that the bulk of these Suvaras, originally took refuge eastwards from Susiana, probably about B.C. 1800, when their dynasty gave way to that of the Chaldean, and when the Chaldean dynasty itself in turn fell, had arrived in Lower Scinde, and established themselves in their capital, and former colony, the Sousikana of Ptolemy, which Cunningham judiciously identifies as a variant of Susigama.

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Now "gama" is itself a Nagan word, still in every day use in Ceylon, and in this connection is very significant. From this they rapidly spread east and formed an empire.

In their eastward course, the Vara tribes must have followed the Abhira and the Mandá whose capital of Manhabari, under the Pulastiya Princes, no doubt in great measure eclipsed or rivalled the Japhetic port, Susigama; Cunningham says Manhabiri is variously written Manhābari, Mehābari and Manjabari, and he suggests Mandabiri as the correct reading. The derivation is from "Mand" or "Med" as an alternative for the "Man" or "Me" and Abhira; we thus get Mandabhira, and Medabhira, subsequently softened into Mangabari and Mehabari Susigama would thus have been the port of the Su or Sa race, and Mandabhira the city of the Mands and Abhiras.

Such a succession of the Su pressing east before and after the Manda race, and more or less settling down side by side with it at first, is exactly what we see again in the Vara colony of Ceylon, which under its Rakshasa rulers became Varadiva (Vara island or the island of the Vara) again to pass, without a recorded struggle at first, to the Scinde house of Pulastiya, and its Mand subjects, under whom it became known as Manda diva (Manda island or island of the Manda.)

In the union of some of these Japhetic Savaras with the Mands we see why a section of the Savaras should have been "Kirana Savara" or mixed Savaras, which name I am sure has absolute authority although I have not references at hand. Compare however Kirana Suvarna, of Kunthe's map of Budhist India applied, to the Sar-vara. In the Malii of Pliny we probably should see the race of the Malvars, that is Malli (hill) varas who may still be traced as the Mars.

These Mallivaras must have been the aboriginees of Malva, and a section are probably represented by the Mahali of the Rajmahals also, who having joined the Oraons in their Eastern migration, were driven with them to Rohtas, and then went off by themselves to the Rajmahal hills. The name however merely meaning "hill vara" has been so often repeated (as in Malabar, &c.,) that by itself it is little to be relied on.

Some of the Malli still existed in the Indus valley when Alexander made his raid into India, and formed a powerful and compact state, but after this date they are not found west of Malwa. It seems probable they had even then been driven out by the Savaras and Mandas from a wider empire to the west.

Multan was this chief city of the western Malwa, and we are told it was the chief city of the Malli by the Greek historians.

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According to Arrian it had no less than 50,000 defenders, and as in the reduction of this stronghold Alexander was wounded, we know that not only these soldiers perished, but men, women and children were put to the sword and not a life spared. We incidentally see in the account of the Brachmans of Brachmanabad (Harmatelia) who had instigated the revolt of the Malli, and of the small Brachman city near Multan, how trifling still were the Arians numerically among the older races.

From B. C. 1400 to 800 India was more or less under its four lords, Narapati, Ashwapati, Chattrapati, and Gajapati, so that to Rama and Hanuman we must give an era antecedent to the earlier part of this quadripartite rule which followed the close of the sole empire; and hence probabilities point to the Ethiopian influx following the route of commerce to the East, when the persecution of the Jews and Idumeans, and of thc powerful empire of Babylonia, left a large part of the Ethiopian race no choice but exile and migration; and this would give us the approximate date of 1600 to 1800 B. C. for the extension of the original Ethiopian coast settlements, and 1600 to 1500 B. C. for the life of Hanuman, the Ethiopian king of Andhara, which we elsewhere see was at B. C. 1530 or so, Rawana dying about B. C. 1510.

These early Ethiopian settlers may still be traced in the Bhuiya, the Birhor, the Santal, Thonda, Korwa, Munda, Andhara, and perhaps the Rangtsa Kachchars.

In the Juang, Kharwars, Kuki Garos, Kuch, Rabha Kachchars (perhaps the Saba of Dionysius, and as Saba Kassus, Raba Kachchars) Kharria, Western Nagans (Aboras) we see races in which the Ethiopian blood, introduced from Cabul, Scinde, Andhara, and Chittagong has mingled with the Nagan or Japhetic blood, probably from the Ethiopian soldiers, marrying Nagan wives on the one hand as they pushed their original empire; or from Nagan fathers and Ethiopian mothers on the other, and not from gradual miscegenation.

At the period of its domination the Ethiopian race was greatly developed in India, and also formed many amalgamations with the Nagan ancestors of the Tamils, Malabars and other Nagan races of the Peninsular,; while Babylonian, Elamite and Phœnician fleets going to Ophir, whether in South Sauvira as I consider is now proved by Cunningham, or elsewhere, pioneered settlements which amalgamated at times with the elder races, or, expelling them, caused them to migrate and found such pure Ethiopian colonies as the Bugis of Celebes, and the Negritos of the Philippine islands, whence when their protectors failed them, these Ethiopian outposts were driven to Australia, Fiji, Papua and the South Sea Islands, Tahiti, and New Zealand, to remain pure until this day, in all but the latter, where to me it seems clear, they were subjugated by an Ario Nagan offset at a later period. To Ceylon

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between B. C. 1400 and 600 came a race called the Yakkhos by later writers; they seem to have been an immigration of foreing Nagans across South India. These Yakkhos have no other recorded name, and their designation may be compared with that of the Yakkhos or Eachas of Nepal, and the Ak or Anka race of the Assam frontier. I suggest it may be derived from Sinhalese Iya, *arrow* (a secondary meaning of the old sacred root) and ko, a Mand word for "man." Yakho would then be the exact equivalent of the Veddo (archers), by which some of the Yakkho descendants were long known in Ceylon. Dalton, loc. cit. p. 37 speaking of the Akas, gives Anka as tattoed, Iya Aka or Ancha might then mean "tattoed with arrows," but even if this is right for the Eachas or Yakkas of Hodgson, I am not satisfied Iya, arrow, and Anka tattoed, belong to one family of languages, and I certainly prefer the above deirvation of "arrow men." The only clear clue we have as yet to the southern Yakkas is that they came to Ceylon sometime after the conquest by Rama, say B. C. 1500, and they had enormously multiplied in the north of the island when Gautama Budha was living. About 705 B. C. Merodach Baladan fled from maritime Babylonia, with his Gods to Nagitti Raqqi an island in the distant sea. This island seems to me Ceylon, and the name intended either for "Nagarakhata" "the Naga protected," or with no less probability we may say Nagitti Raqqui is transposed from Naga-raq-quitti, the Kitti being the alternative for Lanka, and as the old Lanka, known as Chittim to the Jews, was then submerged, the new Lanka is distinguished as Nagarakkitti, Naga Raqquitti, or by transposition Nag-kitti-raqqui (nag-kitti-rakkit) the Naga protected kitti (or Lanka). I am not aware, as a certainty, whether the Assyrian language grammatically allowed of such transpositions of words, and not merely of sounds, for euphony, though it is very probable it did. It must be remembered the western and lost Lanka (beautiful) is alone called by that Indo-Arian name (itself a play upon Lakka) until the interval in question, and it is after the Yakkas are established in Ceylon, long after the Ramayana, that we first hear Ceylon called Lanka; although there had been a Lankapura, Lanka had never been a name of the island of Ceylon, which was the Elu diva, "primal" or "sun" island, Elugiri diva, "primal" or "sun" "rock island," Hela diva, "steep island," Ojha, Vara, and Manda diva; which henceforward becomes Lanka, or Lakkadiva, until later Tap Paravar is made into Tambaparna, and Hela or Sela diva into Sihala diva, doubtless in each case being a punning or phonetic adaptation by the Ario-Nagan traders over whom Wijaya became king.

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It is well to quote here the passage I refer to (Smith Assyrian discoveries) in the records of Sennacherib—(see page 307 op. cit.)

> " The gods ruling in their shrines he
> Gathered, and in ships be caused to sail
> To Nagitti Raqqi which is in the midst
> Of the sea like a bird he fled."

This apposite escape of Merodach Baladan shows us how such a limited race as the "archers" probably reached India at an early date, and if the Yakkhos had come from a Babylonian colony, we understand his seeking refuge among them. It is significant that B. C. 1518 the Chaldean dynasty fell, and would be pushing out colonies, likely to displace older settlers.

This derivation also recalls the Hos whom I have proposed to restore as the Tiras or archers, and we may as I notice hereafter, suppose the Yakkhos a branch of the same race, pushing south either through Dravida or Travancore, from one of the Babylonian colonies, after the defeat of the Yaksha chief of the Mandas of Ceylon, a scion of the chiefs of the Mandas of Scinde, by Rama, and the ensuant reaction against the dominant Manda race, in all the states of the Pulastiya princes. One of the largest castes of South Ceylon, evidently of distinct ethnic origin is the Dūrāwa; and Dūraya is the title of headmen of one of the unarianised castes or races of Ceylon, the Paduwas, which was especially imported by the kings of Ceylon to till the rice fields. Dorawa or Dhurawa is however the Naik or Nayak, an ancient name of the Gonds, a Naik race, with remnants of the old Naik or Rakshasa female succession, and the Durawas of Ceylon are connected with the Gonds, and identifiable with the Rakshasi, who migrated to South-west Ceylon, Yak-giri-Elu diva, with the Yakkas, after the great drought and heat. On the other hand the Paduwas specially imported at a later period, show again their origin in the title of their headmen or Durayas, and are evidently a remnant of an allied tribe the subjugated Gonds of the Kalinga empire.* The bulk of the Gonds migrated east, overland from Laraka and are the Kondali of Pliny. We have seen that the Oraons and Gonds jointly conquered Korea in A. D. 1000; and we also find the Oraons and Mundas electing a Nagbansi ruler, whose rice lands were called Mangiba, the cultivators of which held other lands, Beth-keta, free, in return for cultivating the Mangiba for the Raja.

This is the tenure on which in Ceylon, the Paduwas under their Durawas held the royal fields, Batgama (Beth-keta), in Muṭettu (Mangiba) tenure, and the identity is explained by the frequency of marriages between the royal families of Ceylon and Puri, whence cultivators were introduced. The Bhuimbar (in Ceylon Aswadam) and Religious Service (in Ceylon Wihāra and Dewālagam) tenures were also identical.

* The whole race is in some places called Dúrawa and not the headmen only.

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A. D. 104 is the date given in their family annals for the first Nagbansi King of the Mundas and Oraons, and under his family these tenures were early adopted, evidently from the Gonds, or Naiks, or Dorowas, in a branch of whom we have recognised the remnants of the Rakshasi of Ceylon, who again are cousins of the Naiks of Travancore, and the later Wannitchis and Wanniyas of North Ceylon. These Ceylon races must have come in contact with the Parawara, who were an ancient tribe holding Ramnad and Tinnevelly, and claiming descent from Varuna, whom I identify with Aur or Vara or Vul, of the Assyrian and Babylonian mythology.

These Parawar, are the race which by syllabic and consonant mutation in accordance with the grammatical rule, became Parawara or Paravasa, and thence Parasawa, the Sanscrit form of the name; their country has been plausibly recognised as the Tapparvaim or Tap-Paravim of Phœnician commerce, referred to in Scriptures.

The word Paravar would seem at first sight the Tamil "expanded," but it is correctly to be recognised as Paravara, the "raft varas" or katamaran men. The word Para is found in Baris, the ark, and in "Paru" Sinhalese for barge, and is seen in Baryguza, (Barikusa) and the many words compounded from Baris, the ark. Parawar is then the equivalent of Arkite, while the word katamaran or raft, suggests not only the Tamil "katta" (tied) "maram" (log), but also the origin of the Marawar, a tribal caste of Ramnad, probably originally a social grade of the Paravar, trading and fishing in large boats. The expression Tap-Paravim, or coast of the Paravara, would be an exact rendering of the Elu word wellé, a beach, seen in such names as Tinnevellé and Beruwellé (an ancient Ceylon port). Parawellé would then be the form standing for "Coast of Parawar" and commends itself as a probable name. These Parawar held Tinnevelle and perhaps Ramnad from time immemorial, and were more or less spread along the coast of Ceylon, from Manaar southwards to Chilaw and Colombo. Their kings succeeded each other in a long line, with their capital at Uttara Kusa-Manga or Mangé in Ramnad. In later times their rulers bore the title of Setupati, and lived at Ramanathapura, but were no longer of Paravar descent.

The name Tap Paravim originally applied to Tinnevelli, and extended to Ceylon, is likely to have suggested to the Arian invaders to whom the words seemed barbarous, the idea of calling this part of Ceylon Tambaparna, a play upon the sound of the words with a fair significance; in the same way in Tamil, Tap Parava becomes Tat Paravai, that is "Tat," wide, "paravai," expanse, or freely translated the "wide plains"—a singularly appropriate name for North Ceylon.

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It was quite possibly to pressure by them as they consolidated and extended their kingdom of the Ramnad and Tinnevelli on the one hand, and the Ethiopian empire of Andhara on the other, that the Yakka tribes yielded a temporary halting place and migrated to Ceylon. But it must remain at present a little doubtful whether the Yakkas ever occupied any territory near Ramnad itself, or whether they merely migrated across it from Travancore, or Dravida.

About that time the inhabitants of the Laccadive Lanka, then being submerged, would be taking refuge in Travancore and Malabar, and as this race was not apparently the Paravara, and certainly not the Malabar or Malavara, the Kuruvar, or the Mukkuwar, or Thonda, they must probably have been either the Yakkhos of Ceylon, or the Chetti caste or class of India. The Chetti race, unlike the Yakkho, still is one of clearly defined distinction, of great antiquity, scattered throughout the ports of Western and Southern India, nowhere holding a territory, and of no known existing Father land; one held in high repute by all the castes and races in contact with it. In ancient notices, as at this day, merchant-princes and bankers. This answers exactly to the race we should expect to find holding the ports and islands of Laccadive Lanka, which, as I said, I regard as the Chittim of Scripture. There is nothing at all, I contend, in the existence of the Western Chitta, and Hittites to disprove this —on the contrary it is highly likely branches of a common race would carry a common name into different divisions, and as we find a Thebes in Greece, and a Thebes in Egypt, we might reasonably expect duplication of some of the Japhetic names (cf. study on Ancient Geography, Chittim).

Much affected as these maritime Nagans of Chitti must have been by Babylonian and Elamite, and Phœnician trade, we should naturally find them seeking refuge in the remaining ports through which that trade passed, and these exactly anwer to the settlements of the Chetti or Hetti race in Western India, Ceylon, South India and Chittagong, and the Maldives.

As a powerful, wealthy, Nagan race, only intermarried with the western traders, and naturally regarded as a high caste, we should find the Chetti refugees reluctant to give their women in marriage to the other Nagan races of India, who had been much affected by the raids of the northern invaders, who from the time of Rama, hesitated not to marry the Nagan women.

This objection to give the women away, would be the greatest aid to maintaining national purity, as it would ensure a larger proportion being of pure descent, than if besides adopting wives into the race from other nations, and so taking in new blood, they had also given out the old blood by dispersing their maidens among the surrounding people. We know that such has been the Chetti

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custom, and still is maintained by them; it is to this day the practice for Chettis to take wives from the highest Vellala or Goya (Bhu Vaisya) families of the Tamils and Sinhalese, but no Chetti woman is allowed to marry out of the Chetti caste. This singular exception by the Vellalas or Goyas who themselves never otherwise voluntarily give their women except to Brahman, or Kshatra men, shows that they regard the Chetti as either a victorious race such as the Brachman; or one of common, though distinguished origin, with themselves, that is Nagan, or Ario-Nagan. But as the Chettis were never known as warriors, and have no Aryan blood, it is certain they have been regarded as a pure Nagan tribe, such as those with which the Brahman or Arian invaders of Northern India and Pandiya hastened to ally themselves. I suggest then that the native race of Chitti (Chittim) can only be the ancient Chetti or Hetti race. The language of these people may still be traced in that of the Divēsa or ancient Maldive race, allied to the Sinhalese, but now driven out of use by bastard Hindi and Arabic; and the early Maldivese were beyond doubt a part of the Chetti or Chittim. They continued to form a part of the empire of the Chatrapati, or Zabedj, and until the break up of the Zabedj empire remained in alliance with Ceylon and Travancore and Malabar, while their mixed descendents still bring annual tribute to Ceylon, as in the days of the Zabedj lords, who colonised Java.

Thus whether the Yakkhos had settled in the submerged Lanka, or in Travancore, before passing to Ceylon, or had crossed the Dravida countries is doubtful.

I think however the probabilities are that on rhe early collapse of Laraka, a portion of the Tira went to the Cauveri, Ceylon, and the Maldives, all ports in intimate league with Laraka and Ellipur or Vellipur (Ellora) before Saurashtra eclipsed it. Hence they must have been ejected first from the Cauveri, and then from Mahavellipur, daughter of Ellipur, by the increasing power of the Andhras. When finally the Arians checked the Andhras, and formed the Dravida empire, the last of these Eastern Larakas passed south to Ceylon as Yakkhos or archers. The intimate connection that existed between Vellipur or Ellora, Mahavellipura and Cauveri patanam, at this early time, is shown by the route of commerce, and by the rock temples constructed to Ardhanari, Vishnu Narāyana, and other ancient gods; and the Yakkhos precisely answer to the refugees, that must have been leaving the eastern coast, when they came to Ceylon.

At the great drought that drove them from North Ceylon during the life of Gautama Budha, a large part took refuge in Yakgiri Diva or Giri Elu Diva, the south-western portion of Ceylon, then first joined to the rest of the island; the rest went to Laggala in the Jambuvana (Sinhalese chronicles).

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The Jambuvana or Jamba wilderness, is, as its name implies, the wilderness of Jamba, *i. e.* Damba, the native name for India; this wilderness we know is not the Konkan, and the only other tract is that now occupied by the Kols and other broken tribes, south of Bengal. This tract of wild forests was the domain of Jambuvanaya, the Bear, the ally of Hanuman. Laggala is Langala, and Langkala I find is an ancient form of Kalinga or Kalanga. The Sinhalese historians thus refer a body of the Yakkhos as emigrants to Kalinga, which then was included in the Jambavana, and it is scarcely surprising to find a body of men isolated in that wild region, who call themselves "Laraka," "arrow-men," and who are now known as the Ho, and whose origin I thus assign to Ceylon.

To resume the colonisation of Ceylon, we first find it inhabited by the Nagan Ojhas, and then the Varas, and the Rakshasis, who are neither more or less than the Princesses or nobles of the ruling class. Ojhas were the old Ceylon aboriginal race; the Rakshasa, was the noble class who had conquered, and then "protected" the people, helped by its subordinates, the Varas.

The word Rakshasa comes from the root "Rak" to protect, and the title is in sense exactly the same as the old Assyrian royal title of "hunter." Rawlinson (and authors) seem to miss the force of this title, by giving it as "the pursuer or hunter after the people of the Lord," whereas it is "the pursuer (of enemies) *for* the people" or "the hunter *for* the people." They seem to ignore the early distinction of "hunting" into two quite separate duties, each with its guardian spirit or god, the hunter of animals for food on the one hand, and the destroyer of dangerous beasts on the other. It is in the latter sense Nimrod, and later the Assyrian kings, were "hunters *for* the people" or destroyers of those that oppressed them, and the Rakshasas were also the royal, noble, or protecting class. Who were these Rakshasas, who took command of the ancient Nagans in Ceylon, and whose exploits alike are recorded in the ancient paintings and sculptures of Kuttak and Maharashtra?

They were a noble race, and antecedent to the Rama era; they were ruled by women, who even fought, and whose descendents may be recognised in the Nayaks or Nairs of Travancore, and the Vannichis of Ceylon, with whom the succession is to the sister's son, the father being a mere prince-consort, and the princess, the mother of the heir apparent, the real power. In Ceylon the Vannichi was actually queen, and not merely queen-mother, and her position was that of some of the Arab states in which a similar female rule prevailed anciently—with whom doubtless our Eastern Rakshasa Naiks had a common origin, as had the Miki Khasias and Garos, Rabha Kachchars, Gonds, and Kuch, in more or less pure or mixed descent.

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This custom being confined in Ceylon to the rulers alone, denotes a distinct ethnic origin, as they could not intermarry with a lower class, and were not recognised by any other as eligible for alliance.

Fergusson in "Cave Temples" seems disposed to refer all the Indian pictorial notices of Amazons or Rakshasis to the fame of Wijaya's conquest. To this I must demur, as that conquest however prominent to European students, had no special claims on the inhabitants of Orissa, Maharashtra or Kuttack. It is to the separate conquest of the Rakshasi and their subjects, by the race that first painted and recorded this history, alike in Ceylon, Kuttack, Orissa or Maharashtra, that we owe these similar records, the history separately repeating itself, in each of the great centres of western trade, in peninsular India.

We thus find historical and pictorial record of the conquest by the cave decorators of a female governed race in Maharashtra, the centre of the trade of West India; at Ceylon with its gems and spice trade; at or near Masulipatam and Bejwara, the emporium for the Cambodian; and Puri the emporium for the Burmese commerce. The western equivalent for the Rakshasis is the Amazons, the daughters of Um, Amba, or Mylitta of the Chaldees, and the Amman of the Tamils, Aditi, the great goddess of the Yoni symbol. Her worship was that of early Babylonia, Arabia, and Phœnicia, and it is thence we must trace its introduction to the emporia of western trade in India.

Our Lady of Warka was the special object of the veneration of the early Babylonian kings, successors of the Scriptural Nimrod, the hunter for or "Rakshasa" of the devout. To this sect I think we may safely assign the second historical dynasty of Berosus accepted by Brandis and Sir H. Rawlinson, who gives it as ruling from B. C. 2234 to 1976 (cf: my note on races of Babylonia) and this date exactly coincides with that we should attribute to the Rakshasa domination in the Indian ports. It was when the great reaction set in, in Babylonia, against the third historical dynasty, that its influence was reflected in India, and we find Rama conquering Kuratchi and Scinde, the headquarters of the Abhiras, and then crossing through the kingdoms of the Savaras and the rich Rakshasa state of Laraka, and its northern neighbours, allying himself with Hanuman, King of Andhara, and by his aid sweeping victoriously through Mahavellipur, and Cauvaripatam to Ceylon, to complete the humiliation of the rival dynasty of Pulastiya, then at the head of the Rakshasas. The Rakshasi would then have lost the support of Chaldean Babylon, itself attacked by the Hamites of Elam, and their isolated states would have been left open to the encroachments of the Pulastiya princes, and later to the Aryo-Nagan

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Rama. On the fall of the second historical dynasty, B. C. 1976, a large migration of Japhetic Vara, scught refuge in the Rakshasa ports.

It is to the struggles between the Rakshasi, and the rulers that subdued them after the Khasdim and Japheto-Semite strength was weakened, that we may attribute the historical pictures, whose subject is attributed haphasard to Wijaya's adventures. From what we know of Babylonian history, it is probable Babylon under the Arab dynasty, ceased to be a maritime power, and its trade then passed either to Elam and such ports as Bit Jakin, or direct to Assyria by Bactra, or to the Phœnicians who used the Red Sea route.

In the various ancient traditions of the still earlier struggles between the partisans of the Yoni and the Lingam before the Mahabharata, it seems we find record of the struggles between the Nagalinga worshippers, and the Vara subjects, of the Rakshasa Yoni cult.

The obscure allusions in the Sinhalese annals, doubtless somewhat obscure to the annalists, may thus, as before said, be explained. To the primitive Ojhas, succeeded the Varas, and a governing Yoni race the Rakshasas, and an early form of Budhism; to the Rakshasa-Nagan state, came, when it lay weak, and the god-given city of Lankapura, created by Visvakarma (God the Great Architect himself) was desolate, a cadet of the house of Pulastiya, who brought a fresh religion, (the Saivite), and formed a powerful Linga-Yoni Kingdom. He in turn succumbed to Ario-Nagan Rama, after which the Yakkhos of the mainland add their number to the races of Ceylon, and the doctrine of Kasyapa Budha followed the introduction of the Vaishnava cult by Rama, and paved the way for the colonisation of Ceylon by races from Northern India, of Ario Nagan descent, who in the reign of Wijaya introduced the Budhist religion more or less in its present form, and in the doctrine of Gautama.

If we deduct from Sinhalese Chronicles as poetic surplusage the manifestly ornate repetition of the procedure of the Budha, and treat the visit of each Budha as a pictorial allegory of the introduction of his religion, and then regard the annalist as putting into words the record of painted scenes, we find the explanation of the pictures which preserved this early history is not difficult to account for and accept rationally.

We first see the island, then called Ojadiva with its Oja inhabitants stricken by fever, while around its coast throng the maritime Rakshasa invaders, lining the coast, in their haste to land; (such a picture as the old Norman scene of William landing at Hastings).

The doctrine of Krakachandra is introduced, and the next panel shows this in allegory by the saint teaching the tranquillised people.

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A fresh panel shows us the island, now called Varadiva, the island of the Vara and the Paravara, who now dominated its ports, with its scenery resplendent with prosperity under wise and just rulers, worshippers of Vara, Varuna, or Aura.

A fourth panel shows us the happy Vara Diva overwhelmed with drought, and ensuant famine.

The fifth panel shows us the introduction of the doctrine of Kanakamuni symbolised as before; and prosperity, restored by rain, is symbolised by birds spreading their pinions to the rain, and all creation rejoicing in its blessings. The island becomes Manda Diva, that is the Mandas colonise and become dominant in it, and introduce the worship of Manu Deva.

The sixth gives us a civil war in this Manda Diva, and then the very elements break lose, and after the sword, the island is all-but destroyed in a conflagration. Each of these formed perhaps a triptych, such as are depicted over doors.

The introduction of the doctrine of Kasyapa Budha then appears as the seventh panel, and peace is restored.

In this fifth panel, I would read the allegory of the peacable and uncontested sssumption of power by the house of Pulastiya, and their Mand subjects from Scinde, after whom and their religion, the island is called Manda Diva, just as their earlier home had been called Mandabari.

The sixth panel I similarly interpret as the civil wars between the Vara and Manda, that ended in the flight of Ravana, his return, and the death struggle with Rama.

The seventh then shows the doctrine of Kāsyapa, following on the introduction of Vaishnava tenets by Rama.

The eighth panel brings us to the life of Gautama Budha, and shows us the north and east of the island densely populated, and overcrowded with a Yakka racc, earthquakes now ensue, and the adjacent island of Yakgiridiva becomes joined to the northern island and forms our present Ceylon, the people being dispersed by intense heat and drought; another triptych.

The ninth panel is dated in the 5th year of his becoming Budha, and is no doubt a correct date taken from the Naga annals.

It shows us the hill Nagas and the maritime Nagas engaged in a war of extinction, a Budhist king of Kelani being neutral.

The tenth shows us the opportune occurrence of an extraordinary darkness, which is made the means of obtaining peace, and introducing the new doctrine of Goutama. It would be valuable to know whether any eclipse really occurred at this crisis, as seems probable.

The next shows us the festivities at Kelani to celebrate the peace and the adoption of the new religion. Of the excluded remainder of the subjects of these chronicles, it is probable a

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conventional festive scene may have finished each set, or it is possible the feasts are the amplification of a late writer; the allegory of the footprints and Peaks being also perhaps of recent addition, and an interpolation into the Mahawânso to confer repute on the pilgrimages; but more probably an original scene repeated in each series, and misunderstood by the poet.

It will thus be seen the rule of the Rakshasa and the Vara in Ceylon, was followed by that of the Pulastiya dynasty and the Mands, who were again succeeded by an alien race of Yakkas from South India, which may all be clearly collated from these chronicles; and are explained also by this brief history in outline. Though we know that under Wijaya (cf. my essay on Tammana Nuwara) the Gautama Budhist religion was specially introduced, yet except in the partially falsified chronicles of the later monks, we have nothing to justify us in assuming it was not previously adopted there, even during the life of Gautama. The Sinhalese monks seem to have wished to represent their religion as bursting at once into its full vigour and have so ignored its introduction under Wijaya, and the progress it doubtless gradually made, until its adoption as the Court religion by his successors. It is probable too that they wished to ignore the eloquent fact that Wijaya, though tolerant of Budhism, warmly professed the Saiva-faith; just as they tried to tone down all the events of his early and disreputable history.

The Ojha-Nagans, who give the name of their religion and priests to Ceylon at its earliest stage, were no doubt a race who consulted augurs by the rite of entrails, and eggs. The word Ojha is still in use in Hindustani, for entrails, and the religion is still kept up by the Khasias, and the Ojhial caste of the Gonds, who no doubt are the same in origin as the Sinhalese true Veddas, the ancient Ojha.* Assam was anciently called Khambojha, altered later to Kamarupa, and Menu cites the Khambojhas as impure. Some students have made a great mistake in confusing the Indian Kambojha with the Indo-Chinese Cambodia, a mistake that should have been avoided.

The Cambojas were among the tribes that supported Vasishta (Ramayana). The name is from Khamba, son of Ham, and Ojha, entrail (or egg) augur. Khambojha is simply "Hamite Ojha." Later the Ario-Nagan dynasty altered this uncouth (to an Arian) term to Kama-rup, aad an elegant myth was arranged by the poets round the new name. The Khambojhas would then be the descendents of the aboriginal Nagan Ojha women by Hamite invaders.

Before leaving these early races, the Mukkuvars, who have already been incidentally alluded to, demand special comment.

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* In my study on the races of the Sinhalese the Ojas will be fully discussed.

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This race came after the Arians were colonising Maharashtra or Laraka to south-west India and Ceylon as exiles, fishing for their living. I would refer their name to Mul-ku-varas, which means the Chief Ku-varas, or the ancient Kuvara, aud like the Kuruvaras or Kukuruvaras regard them as driven south by the pressure of conquest from the north-west. Ku, as we have noticed, is Chaldee "noble" and the Kuvaras are the noble Varas.

Under Pandu Rasa, King of Ceylon, A. D. 436, the chiefs of the Mukkuvar race and most of their subjects, were expelled from the Jaffnapatam districts by Pandu Rasa, and it is manifest from the silence of the history as to their origin (see Yalpana Vaipava Malai) that they were then considered long established natives. In Malabar, and some parts of Ceylon they still exist, and their chiefs were treated in the Puttalam district of Ceylon, by the later Kandian Kings, as nobles of the highest rank, and quasi-independent position, wtth the titles of Rajawanniya and Kumarawanniya.

They take their name from Multan, or Mulasanpura, the Men lo san pulo of Hiouan Thsang, or Mulasthanipura as it would be called by Arians. Mula, god or king, san, sun, is however the Babylonian origin of the name, Sanscritised by Cunningham into Mula thanipura, and it is possible the original name should be restored Mula-san-Nipur, the Nip-Ur of our Lord the sun, or the city of our Lord the sun Nin, the Sanscrit form was a later substitution for it, and as Mulasthan was the origin of Multan. This as we have seen was capital of the Malli at the time of Alexander's 'aid, and its people were, I suggest, the Mulkuvara as distinguished from the other two great sections of their race, the Kuruvara of Benares, and the Kukuruvara of Kukuta.

These three sections were originally one under the Khasi or Kasyapa dynasty, when Kasyapa founded Multan, and Kasi reigned at Benares.

One section of these Mulkuvara became later known as the Malli, and Malvars, the present Mars, and perhaps the Rajmahali ; the rest were driven out as Mulkuvara at an obscure period, probably after the Mahabharata, along the western coast as far as Ceylon.*

Identifying these three sections of the Japhetic Nagans, and connecting with them the Khasia the northernmost of the Nagan subjects of the empire, spread over Ujjana and Cashmere, we see the constituents of the great sole empire of India, established by Kasyapa at B. C. 2300, and continued by his Soma Vansa descendents, until the Suzerainty was snatched from them after a long struggle by the Arian Suriyawansa, who under Rama became paramount. The Mulkuvaras I would paraphrase as the Melech or Malik Varas, and under a corruption of this name they figure in the rebellion of Vasishta as the Melechas ; which at a later period was corrupted by

* I consider them the Vara of Vara Div.

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the Sanscrit Arian to *Melechchas*, a mistake the easier, as they no longer existed in North India, after the raid of Alexander.

The Mukkuvars are also sometimes called Mukkati in Malabar, and this I would refer as a play upon their name. denoting them as wearers of the Mukuta or helmet head-dress, still worn by their Mahomedan descendents. Casie Chitty in Ceylon Gazeteer says the Mukkuwars claim to have transported Rama's army over the Ganges, and as it is probable they were anciently settled along the rivers of the North-West they may have aided in Rama's campaign against Maharashtra or Mandabiri in crossing either at Multan or over a river which subsequently has become confused in tradition with the Ganges. They probably besides Ceylon and Malabar, sought refuge later in Arracan, where we find them as Mugs or Muks.

Still one more obscure nation must be noticed, in this connection, that of the Thondas. Their country is called Thondanādu, and their rulers bore the title of Thondaman. The Jaffna chronicles record of the Thondamān of the Thonda country who ruled in 795 A. D., that he proceeded in person to Jaffna, and concluded a commercial treaty with one Ukkira Sinha, a descendant of the royal family from which Wijaya was an outcast, who had conquered and made himself king of the North of Ceylon, reigning at Kattirai Malli. By this treaty the Thondaman was allowed to dig the canal still called Thondamanaar, and to form salt pans, and dock his vessels in the lagoons of Jaffna.*

This Thondaman who drew his salt from Jaffna, must have been the chief of a state between Pt. Calimere and the Pulicat Lake, that is betwuen Tanjore or Solla (Chola) and Karnatika, with its centre at modern Pondicherri. These Thondas may almost certainly be identified with the allies of Hanuman, who built the bridge for Rama's army, or with more probability ferried it across the narrow channel; and in the Todas of the Nilgherris we may recognise a fugitive remnant of their race. Unfortunately the southern races and states of India, still await such a commentator as Cunningham has been for the ethno-geography of the North, and I can find no record of the final dispersion of the Thonda race, which doubtless gave way first to the Arian conquerors who formed the kingdom of Dravida, and then were gradually absorbed.

If we might venture to recognise in Pondicherri, Thonda-Chera, we should find Thonda-Nadu (Thonda country) brought into an interesting connection with the Cheras referred to by Dalton as a distinct race of Behar; and this is the more probable as Chera was no doubt the origin of the name of the later Cherra kingdom of the Dravida Empire. The Cherros of Behar, no doubt took refuge there from their Nagan home in Kalinga. The Cherra are simply

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* See note No. 5.

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the Arech, or Colonists from Erech or Arech of Babylonia who seem to have early dominated the Nagan aborigineees, being themselves Ophites. They were the pioneers of the Babylonian colonists in the Ports of India, whether on the Malabar, Carnatic, or Gangetic coast.

The Babylonian origin of the Cherra kingdoms and neighbouring ports may be easily illustrated by its names. Canonor is Khan-on-or, or the Lord the Sun-god, as in all such names, named after its patron God or his Temple. Balasur is Bal or Bel and As-ur, Bel the fire sun.

Calicut is Khar or Khal a fort, and Cutha, the Cutha fort; Cape Comorin, is from Kamurine which as Eusebius tells us was a name of Ur.

The emporium of Ceylon was under the same rule Kalah, and the peninsular, just such as the Hamites always chose, if an islet was not preferable, is the "Akkara" or Fort district, to this day.

The language of the country is still full of Babylonian words, a town is Ur, a temple, Kowil (ko-il) and so on in long recurrence.

Even down to recent times the Kings of Calicut were called Samaram, (this as Ramasami is one of the commonest names of the south) as is recorded by Algarez Cabral, voyage of Vasco de Gama, and Purchas Vol. I. quoted by Bryant. The very name of the Indian (that is Babylonian) astronomer of the race of Arphaxad, who lived when the tower of Babel was built, (Chron. Paschal.) Andoubarios, is, as I write, used to me by a servant in its present secondary sense, Anduvari, or master. It is however useless here to waste time on what is apparent to the most casual observer.

The names Mysore or Mysur, Musara, Ur, the land of Misraim, is repeated in the Mysur of Egypt; and Canara again, is Khan Horus, and points to the early age when trade of the sea was in the hands of the Misraim in the Persian Gulf, before they had left the East, for Egypt and Europe.

Under these Babylonian traders the Nagans were protected, and fostered as subordinates, and hence the comparative purity of the Nagans of Ceylon and Malabar, compared with those of other localities, less shielded from the Ethiopians. Cherra though nominally an Arian state, does not seem to have been much affected by Arian influences, which were especially developed in Dravida and Pandya. In fact the Sanscrit Arians showed just such an affinity for the Ethiopian races, as the Pali Arians evinced to the Nagans, and to this day this may be traced.

We hear nothing of them in Behar until they are found as a dominant race, over the Kols, a change apparently near the era of Sakyamuni Budha. They were expelled by a migration of the Savaras at 421 Salivahana, (cf. note on the dynasties of Magadha).

We must in connection with the Cherra race, whether in the Cherra kingdom of Dravida, in the Carnatic, or Kalinga, as settlers

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from Erech or Arech, consider the similar history of the Eastern Savara. These Savara were originally so called, not from Su-vara, and Su, a river, but from Sar-vara, and are the worshippers of Sar. We find them sometimes called Bar-bara, which is a form of Var-vara, and a variant of Sar-vara. As Var-vara they took the side of Vasishta, with their neighbours the Khambojha and Chaka. As worshippers of Sar, they would be no doubt of synchronous migration with the Erechas. Bar, Sar, and Var I believe are all names of one God, and if I am right in referring the Para or Par of the Paravara to Baris, the ark, the Barbaras would be the same, Arkites or Ark-varas; or in the earliest stage of the name, before Vara came to mean merely "people," they were "worshippers of God of the ark," as Bar Baris; or if we take Vara as Arkite, Arkites of Bar.

However as the sense of Sarvara became obsolete, their neighbours accustomed to the Suvira or Suvara of West India, substituted this name, which as they dwelt near some of the branches of the Ganges was very appropriate, a river being "Su" in the Hamite languages. In accordance with this we early find Suvira or Suvara substituted for Varvara or Sarvara, which soon passed out of use.

The Eastern Savaras* as I will notice here, or if preferred, then the Varvaras succeeded the Cherra, and ruled from 421 to 911 Salivahana. Buchanan has surmised that the Cherras were Budhists, and the Kols not, but to me it seems probable the Kols were the original Gautama Budhists, under Kukura or Kikata rulers, having been subject to the kings of Anga who had the ascendancy before the later successes of Asokha or Chandragupta.

The Cherros were no doubt introduced from Kalinga by the kings of Kalinga in their subsequent attacks upon the descendants of Asokha, and reigned in Magadha from 186 B. C. to 74 A. D. The reversion of Nagan ascendancy corresponds with the date A. D. 104 for the first Nagbansi Raja of the Mundas and Oraons, and is much supported thereby, for from 74 A.D. to 271 A.D. the Nagbansi dynasty ruled Magadha.

The subordinate Kols were the lower caste race to whom Gautama's philosophy was so acceptable, and hence they, the common people, eagerly embraced it, the Vaishnava Kshatraya or Rajput nobility holding aloof as Kukuras with the adi-Budhist party of Prince Devadatta. Gautama's own image shows he was of mixed Kol descent, whatever the later scribes may say as to his pedigree.

The history of Anga and the precise date of its successes and reverses, may all be found no doubt in Burmese records, but as I regard Anga as belonging at this period rather to the history of Burma, and its changes not materially affecting India, I avoid still further enlarging my theme. We know from the Jaffna Chronicles,

* The Suvaras conquering Sarvaras in the west seem thenceforward confused there. In Sinhalese Varvara or Barbara means a Negro.

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or what remain of them, that Wijaya induced the Budhists expelled from Kikata to Burma and Kamboja (not Cambodia) to settle in Ceylon, and it must therefore have been at this, or a later time, that the Anga kings conquered Magadha. Subsequent history makes it probable that it was at this time, and the motive no doubt was to recover the scene of Nirvarna of Kasyapa Budha, on Kikata Pada, which the Gautamists were then fraudulently discrediting, and trying to make of secondary importance, by pretending it was the scene of Nirvarna of the patriarch Maha Kasyapa, At Fa Hian's time we still see distant pilgrims frequenting the shrine from all countries, but the land then lay desolate, the Savaras having expelled the Chera dynasty, and been succeeded A. D. 271 by the Andhra dynasty under whom the Budhist shrines passed rapidly into decay and ruin. It is likely to have been before the time of Wijaya, and in an expedition of the kings of Anga that the Hayas now found in Nepaul made their way north.

Their isolation is remarkable, and their still more remarkable tradition is that they were subjects of Rawana in Ceylon, and left after his death. Their name is no doubt derived from Chāya, the Sinhalese Madder, a highly valued dye, and the name suggests it is derived from their practice of importing and dying the white cloths of India, a bright red for export, as continued to be done in Ceylon until a few years ago.

But to return again to the Thonda-nadu and the Southern Cherra; the chief's title of Tondamān, is simply the Tonda-manu, or as we might render it "Judge," the office probably of Manu being similar to the Judge of the Jews, and not hereditary, as I can hear of no dynastic records, or intermarriages with the neighbouring royal families.

It was after the establishment of the Ethiopian empire of Gajapati, that the vast plain of the Konkan emerged from the condition of a mangrove swamp, into forest land, and the islands of Travancore and Ramnad became connected with the rest of India.

Dr. Wilson, in the Journal R. A. S. Vol. 3 art. 3, has proposed to treat the history of this Konkan Colony, and the record of the geographical changes, as a mere faint tradition of religious struggles.

He tells us that the "legend of the creation of the Konkan, and the subjection of the greater part of its territory to newly created Brahmans by Parasu Rama, is nothing more or less than a faint tradition of the first triumph of Hinduism over other forms of superstition prevalent in the province." I however must dispute this; the history is to my thinking reliable, and records the advance of Brahman or Arian clans, new to India, (not newly created), under Parasu Rama, and their colonisation of the newly elevated Konkan.

A digression is here again necessary to enable us to follow this current that led through the Konkan to the South of India. Parasu

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Rama, was Rama, not of the battle axe, though that may well have been his crest, but Rama of the Paraskara (modern Thala Parkara) quoted by Panini; north of Paraskara, was Parasharva, (cf. Vicissitudes of Arian civilisation, Kunthe, p. 372, and map 2). Paraskara is the fort of the Parasa, and they were probably very early immigrants from Persia.

The Abhoras of Afghanistan were no doubt once a Babylonian tribe, and derive their name from Ab-hora, sun apis. This is a mere variant of Ela-sun and api, apis = Ellapis.

As Abhoras we early lose sight of them in Mesopotamia, but we find a branch of them from a very early period settled in Persia Anzan, not far from Ellipi of later Assyrian inscriptions.

The Anzan are stated by Sayce to have been the first race of Shushan, and they must have been expelled on the fall of. or during the first dynasty, when they migrated to Persia Anzan further to the East. As Aborigineęs, Uwaja was the word used in Persian cuneiform. It is probable the Abhora migrated to Cabul, when their kindred moved to Anzan, long before the conquest of Afghanistan by Vul Nirari or Vul Lush; and the Parasa came still earlier, perhaps even about the twentieth century B. C. Parasa is no doubt of the same origin as Persia, the derivation for which given by Tychsen in Hist. Research. Asia, Heeren, appendix v., is manifestly inadequate. Several races were apparently "Persians," both Skyths and Semites.

The Assyrian Parsua, and the various names for Persian, have beside a possible secular derivation from the primitive "Parzi," (a sort of sporran or apron) with apparently a secondary sense of "uncircumcised," a three-fold religious origin, being compounded of the Trinity Sa Si Se. First from Bar Es, the origin of the Zendic Pares of du Perron, and its Persian equivalent, and secondly from Bar Zira (cf. Nin Pal Zira). From this Bar Ziru came Parziru and thence the Assyrian Pasiru. Anu "Si," Hea "Se," Elu "Sā," or "Is," and "Es" and "Ās," are at a late stage of use probably much confused among these races as fire was a common symbol. Ziru is no doubt Ur-Is, that is sun light; Pares is thus Par-es, without the Ur of Bar Ur-Is, which would make it Bar Ur-es or Pares-ur. The divine name, Ās, compounded as Bar-Ās-Ur was perhaps the original of Parasu, and would exactly account for Purasapura, for Parāsur-pura is in Sanscrit of inelegant sound, and would be transposed to Purasur-pura for euphony. The name would denote the Parasur as worshippers of Brachma.

Using Bar-Ur, without the Ās, as we know Ur and Sur are identical, we get Bar Sur, and Bur sura, which is a perfect origin for the Assyrian Parsua, a soft form of Barsura, and is perhaps a contraction also of Bar-Sur-Ās.

We thus divide the Persians into worshippers of Bar Is, Saivites; Bar Es, Vaishnavas; and Bar Ās, Brachmanas. The Bar Is are the

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Pasiru of Ellipi, the Walabhi of later times; the Bar Es would be the Persians, or Sura Arians of the Persian empire; the Bar-Ās the Parāsu from whom the Assyrian name Parsua, applied both to Parsua and Parsua Anzan was derived. Parsua would be from an early period the home of the later Sura-Arian Persians, many of the Parasur having however early migrated East; Parsua Anzan the second home of the Anzan of Shushan; and Pasiru Ellipi, the home of the Skythic Persians. All this now seems clear, but has required immense effort to clear up.

Similar to Parasur is the Babylonian name Balasur (spelt on maps Balasore) of South India, Bel and Bar being probably equivalents; confer also Bassorah.

Cunningham places the Parsii of Ptolemy to the north-east of Carsana, and it is very likely a branch of the Anzan were located there, when the main body was deported beyond the range.

Near Parasur, or Peshawur, was Pushkalavati, said to have been founded by Pushkara, son of Bharata, and nephew of Rama, another member of the family founding Takshila. This probably refers to the Parasu Rama; and in the name of his brother Bharata, we see why the land of the Parada, or Parasa which are the Prasii of the Greeks, became under the Sanscrit Arians Bharata district.

Pushkalavati was no doubt the same as the Pukkala of the Pali Arians, the capital of the Peucalii, who in the time of Dionysius are recorded by him as "the savage Peukanioi."

The first Indian settlement of the Parasur was no doubt at Peshawur, the Parashawar of Arab geographers, and the Folu Sha of the Chinese; Parusa, the Sanscrit form, being a fair substitute for Polusha or Folusha. Hence the Parasu doubtless passed to the Parasa-kara of the time of Panini, Kara being fort.

The later Parasa are apparently the Parada of Menu, one of the impure tribes.

Before conquering Sanchala or Jangala under Rama, this tribe must have been some time located in Paraskara and Parasharva, and then, after defeating the kingdoms of Jangala, of Saurashtra and Laraka, have given up southern Laraka, and the forests of the Konkan to new Arian allies. If I am right in supposing the Parasii of Megasthenes are the Parasa, they must have early passed East, probably with the dynasty of the Pandavas.

It is to a later period, but to just such an Arian invasion. about the time of Alexander or Cyrus, that we must look for the ancestors of the Maharattas, who long subsequently became powerful, and their date would agree with the earlier passage still further south, of the other Arian clans, such as the Pandyans or white Arians, who pressed on to form into Arian kingdoms, the states of Cherra, Kerala and Pandya.

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We thus find many of the Vara races of Nagans had been shifted in the course of Chaldean and Western commerce, more or less in a continuous stream from west to east, while the Ethiopian races such as the Mandas, Sarvara, Andhras, Thondas and tribes that were formed from an Ethiopio-Nagan combination, such as the lower classes of the Tamils, retreating before them, passed eastwards either overland or by the trading fleets, to Masulipatam, Puri, Chittagong and such ports.

The original nucleus of the Ethiopian, as of the Babylonian Vara colonisation of India, would thus have been about Kuratchi, Scinde, Cutch, and south to Bombay; with settlements at Cuttak, Puri, &c. This Ethiopian inoculation seems rapidly to have permeated the Deccan and peninsular India, and by its reflux northwards to have at once affected the Vedic cult and suppressed its teaching, to the exaltation of Brachma and Siva. It is evident that in the time of Chinese Budhist pilgrim priests, who visited India from A. D. 400 to A. D. 700 the word Brahman still preserved the significance of a national distinction, and was not identified with the Priest class alone. It is probable then the application of the term to the Priest alone, crept in when the Brahman or Arian race was amalgamating with the Ario-Nagan, Nagan and Ethiopian, and at a period when the purer Brahmans were alone found in the priestly caste, initiated into the mysteries of Osiris and Isis or their Babylonian equivalents, by the Ethiopian caste of Priests, with whom they thence forward amalgamated.

A curious feature of the Ethiopian race is that their boat varied from a raft or catamaran, until developed by degrees into the barge; and was thus of an entirely distinct origin from the outrigger canoe of the Nagan family, or the bitumen or skin-covered basket of the Euphrates, that led to the classical galley of the Hamites. This distinct conception of the means of navigation is very remarkable, because I find that apply the test in the islands of the Pacific or where I may, anthropologically, and ethnologically, the catamaran makers are Ethiopian; while with equal uniformity these tests proclaim the outrigger-boat builders to be Nagan.

We have too in this Ethiopian colony, which was the kingdom of Gajapati, another curious link with Abyssinia and the vicinity. From the name we may suppose without risk, the fact of Gajapati using elephants, and so earning his title, denotes the other three kings did not so use them, at least to any extent. At a later period however, Alexander, and the other western invaders, were met with armies accompanied by numerous elephants, so numerous that it is not conceivable the king of the Deccan would have ever been called Gajapati, had their use so extended to the North at any distant period, and we can only argue that the Gajapati kings had intro-

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duced or originated in India the use of elephants. But the Romans found organised (and evidently existent from ancient times in Africa) during the Jugurthan wars, the similar use of the African elephant; and as of the races of man co-existing with the Mammoth in Siberia and Europe, the Mastodon in North America if not in Europe too, the African elephant, and the Indian elephant, we find two, the Indo-Ethiopic and the Ethiopic, alike and alone subjugating the huge beast, we may, in connection with the other reasons adduced, regard the art of elephant taming as the peculiar developement of the Ethiopian race.

One peculiar characteristic of the Ethiopian religion seems to have been the construction of dark ponderous cave-like buildings, such as the Rock caves of Elephanta, Ellora, and the vicinity; and the Saivite temples of west and south India.

The latter are dark ponderous stone-buildings, with a vaulted stone-roof, very strikingly in contrast with the fantastic and storied pagodas of the Vaishnavites, Budhists, and Nagans, anciently raised on pillars above the ground, on the system of the present house architecture of the tribes scattered among the Malay islands, or the lake-dwellers' of Europe (cf: my article on Tammana Nuwara).

Before going further let us sketch down the influence of the Saivite Ethiopian colonists of India. Leaving African Ethiopia or Arabia, we find the Elamite race, B. C. 2234 to 1578, establishing itself with fluctuations as paramount over, or becoming tributary to, Babylon, under the Chaldean dynasty; whence its commerce must have established it over the Ethiopian Aboriginees in Cutch, Surat and Bombay, by B. C. 1600 to 1500. Thence by trading missions and attendant conquest, and perhaps intermarriage, it spread until it dismembered the empire of the Deccan or Gajapati, from the old Ario-Nagan empire of all India.

About B. C. 1600 to 1400 one of its princes, Hanuman, was king of Andhara; and shortly after, the empire of the Deccan under its Indo-Ethiopian princes, eclipsed even that of Kalinga, and threatened to absorb not only the south of the peninsular, but even by B. C. 30c, the ancient Gangetic Arian empire. Gradually however the Ario-Nagan elements of the empire of Dravida, reassumed the lead, and in South India while Saivism remains the religion of the middle classes to this day, the noble families adhere to the Vaishnawa or Jaina faith of the Ario-Nagans, wherever they have resisted the temptation to embrace Mahomedanism.

We must now leave the Ethiopian colony of Andhara of B. C. 16co to 1500, and the Ethiopio-Nagan empire of Gajapati, B. C. 1500 to 900, as well as the quasi-Chaldean empire of Chattrapati, and consider what was happening in Northern India.

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Narapati was then reigning more or less over Ujjana, Kafiristan, and Cashmere, and along the Ganges watershed on the North, to Kalinga and Baroda on the South, though his empire seems to have been a very troubled one, and finally in the time of Nanda, Maha Padma, had become subject to the kings of Anga or Vanga, who held the mouths of the Ganges.

Over this kingdom the Arians had spread themselves long before the veneration of Kasyapa Budha (himself an Arian, of Benares), and it is clear that long before this date, B. C. 905, they had established themselves among the Aboriginees of North India. It is abundantly evident that while such tribes as some of those of Nepaul and Ramagamo, kept their aboriginal purity either as Nagans or Arians down to so late a period as the reign of Asokha, yet over most of India a new race, lords of the soil, had sprung up, the Gora, Bhu Vaisya, or tiller caste; and the Kshatriya or Pali Arians which are now little to be recognised, were henceforward Rajput, and only a higher or purer class of the Gora, or Ario Nagan people, to which the royal dynasties belonged.

The word Kshatra is an early Arian name for king, met with among the Persians as Satrap, Kshtra-pa and Kshatram (kingdom), as well as in Zend and the Vedas, and should be from this time, regarded as similar to the German "Von," a mere title of nobility of an hereditary nature. We find, as I have noticed before, an allied word in Chattrapati; Chattra, a baldachino or umbrella, being merely the same word degraded from the sense of nobility, to that of the emblem of nobility. The Kshatra probably maintained its pure blood and ancient customs, long after the Goyas or Goras had absorbed much of the Nagan population and customs.

The later Brahman Priests, I am aware, would refer to the Sudras, the caste of Gora, but they do so in defiance of ancient evidence, for the Gora class gave many powerful dynasties to the country, and is in any sense to be now treated as a mere class variant of Kshatraya, which was not long kept in general use ethnically.

In the four castes of Brahmans, Kshatras, Vaisyas, and Sudhras, we must, for reasons hereafter given, recognise as the Brahman or Aryan race, the pure Semitic and Sanscrit speaking Arians. In the Kshatras and Goras, lords and tillers of the soil, we must see I think the Pali Arian people, absorbing and blending with the Nagan race, the Japhetic, spreading out so far over Dambadiva and Purva Videha, as an agricultural race, not herdsmen like the Semites, or traders like the other Vaisyas, to whom they have since been freely degraded as Bhu Vaisyas.

In the original Vaisyas we may recognise the Hamites, the great mercantile races of Egypt and Elam, Babylonia and Sidon. Lastly in the despised Sudhras, the servants of the others, we may recognise

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the descendents of Canaan the accursed, who just as they were driven out in the west from Palestine and all their original settlements, were scattered abroad in the East as the Papuan, Negrito or Lower Ethiopian race, and to this day maintain their position, recognised as fore-destined to slavery, alike by the followers of God, and Brachma.

It is very difficult, as I said before, to disabuse our minds of the prejudice that Brahman, and the priestly Brahman caste, are identical. But the most casual perusal of ancient histories, and notably the simply truthful travels of Fa Hian, are sufficient positively, and beyond a cavil, to prove that as late as A. D. 400 to 700 the word was used to express nationality alone, and not religion. This is so clear I shall waste no time in illustrating it.

The Brahman or Arian race was living mixed up with Kshatrayas and Nagans, from an early period of Hindu history down to about A. D. 500, a gradual amalgamation slowly proceeding. The Arians first spoke the Magadhi or Pali branch of the Arian tongue, which though very like Sanscrit, and of common origin, is yet a well marked branch. Their religion (see my article on Adi-Budhism) was Adi-Budhism and Magism, which they imparted to, and shared with, the Nagan race, until the advent of Gautama, when the Budhist Kshatriya race was divided; one part with Prince Devadatha adhering to the old religion alone, and the other part recognising Gautama as a divine Budha. It is in the subsequent struggle for supremacy between the Adi-Budhists and Neo-Budhists, and the supremacy at last of the former, with the combined aid of Ethiopians and Sanscrit Arians, that we must date the abolition of Brahman as a race name, and begin to recognise it as confined to the priestly caste of the religion compounded from that of the Saivites, Ethiopians, Adi-Budhist Arians and Vedic Arians. We have reason toò to suppose that among the priestly caste of these races, the purity of blood would have been better maintained, than among the middle classes, or the kings, whose fancy and policy alike led them repeatedly to such mixed marriages as that of the grandfather of Wijaya; or that of Prasanājit. Hence the name would gradually become applied alone to the Priests.

The pure Kshatriya race is the modern Rajput; and though it married originally only with the royal dynasties of the country, yet in latter times it merged in the Gora. who with many tribes of the Kshatriya, such as the Moria of Pipphalawāna, seem to have been developed out of the amalgamation of Arian or Brahman blood, with that of the Nagans; indeed it seems as if the Kshatriya itself soon came to mean simply noble Ario-Nagan, as opposed to Sanscrit Brahman, and to the lower classes of Ario-Nagan society, and at this stage the Arian Kshatrayas of pure descent were usually spoken of also as Brahmans.

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Whence did these Arian intruders come, and when ? Their first branch seems from the gradual nature of their introduction, and the silence of history as to any special epoch, to have penetrated to India, by the Burhamputra, and smaller branches by the Ganges and Jumna valleys—and we must look to the country above Cashmere and Nepaul as their original halting place before entering India. If we take B. C. 2000 to 1800 for the approximate date, we have the advantage of conflictingwith no objection that I can see, but it must be considered only an approximate. *(Confer note on King Yama).*

They brought with them probably forms and varieties of their philosophy, indicating different tribes, rather than individuals; for in the East each tribe, taught orally, would follow its own school. Their ascendancy was gradual, and not by any violence, recorded or hinted at in history or tradition, such as accompanied the later Arian invasion, from the West.

They brought wlth them from Thibet the sacred symbol of the white Yak's tail, to rival the lotus of Ethiopian India, and retired before the Mongolian advance, at a later date pursuing its southern course over central Asia; and it is only at 500 B. C. we begin to find the Mongolian element dominant in Thibet, under the Bhuts, the Taossé or adherents of the Swastika, doubtless the Butii of Babylonia, while later the Yuthi, and then the Houng-nou, began to press across Cashgaria. The adoption of the Yak's tail, shows they or their religion must have been long resident in Thibet, that animal not being found I believe in the Cabul ranges. Of the portion of these early Pali-Arians who penetrated by the Burhamputra, we find a notice that is of some value. At the time of Hiouan Thsang, Bhaskara Varma, the Brachman (*i.e.* Arian) king of Kamarupa (Assam), was recognised as descended from Vishnu Narāyana, and claimed that his family had reigned for one thousand generations in Assam. Now in nearly all such exaggerated statements in early chronology, while there is often a cypher added, the first figures are usually sufficiently accurately preserved, and if for 1,000 generations we read 100 the average then being at most 25 years, we get 2,500 which gives us about 1900 B. C. as an approximate, or rather probable date, judging by experience in other cases; or as 25 years is rather a long limit, it might be possibly stated at 1800 B. C.; which agrees with the later era of the Ario-Nagan Rama, the successor to the empire of these Arians, at B. C. 1520.

Let us digress a little here, and consider the changes in the population of Kamarupa or Assam, as we have already had to notice it.

Kamarupa was originally inhabited by a Nagan race, of whom we find a pure remnant in the Nagans east of the river Doyang, and in the Khasias.

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The Nagans were the aboriginees, and the Khasias were most probably early fugitives from their home to the west, retreating before the Pali Arians who entered by Northern passes, and established themselves thoroughly by 1800 to 1900 B. C. in the country, intermarrying with the noble families, and thus first originating the Rajput, as distinguished from the true Kshatra race. Here they remained, gradually extending their empire to the South and West, and the Ario-Nagan kingdom was still ruled by its Rajput king at A. D. 600.

It is to this period and dynasty, that the traditions of the Assamese Bara Bhuiya should be referred.

At this crisis the great Ethiopian reaction, spreading from Anga and Chittagong, and disturbances in Central Asia, forced upon them the Rabha Kachchari and Rangtsa Kachchari; while the Kirawas or Kiratas, retreating from the north-west before the But, made common cause, and overthrew the Arian rule.

Tripura, modern Tipperah, was anciently called Kirat (Rajmala) (cf: Long, in A. S. Bengal 1850), and the Limbu or Kiranti still call themselves Kirawa; and no doubt this ancient tribe was greatly extended along the mountains, and probably an aboriginal race forced back from the West. One tribe now affiliated to the Kiranti are the Khomba; these at once suggest themselves as descendents of the Kamba Ojahs who ruled the other Nagan tribes of Kamboja or Assam.

For 700 years these established several principalities, but between A. D. 1200 and A. D. 1300, were ousted by the Kuch or Kocch.

The Rabha Kachchars seem to have been almost Nagan, and the Rangtsa Kachchars almost Ethiopian, and they probably advanced more or less simultaneously.

Meanwhile the Kocch entered India proper, being a race which seems to me to have been long settled in or near Cabul, and then to have been swept along the north of the Himalaya, between the raids of Bel Lush and Tiglath Pileser II, and those of the later kings; who replaced them by the Arians, who again were expelled by Cyrus.

They must I think have early joined the old Nagan race of Kypin (Chinese pronunciation) probably as settlers deported by the Semitic kings after the first conquest of the populace of the Babylonian Kasi or Cassi, about B. C. 1900 or a little earlier.

It would seem as if Kypin and Kophene must be derived from Kaph, a sacred hill, and Ain, a spring; we find Kaph Is Fire hill, is Kapisa; and Kaph-is-ain is Kapissene; and Kaph-ur is Sun Hill, which at once suggests as a phonetic equivalent in another language Khabor, Kha, or Kho Abor, the city of light. I propose conjecturally to treat Kaphur, as the earliest name on the colonisation of the land by the Kassi, and to regard Khabor as substituted when the Abhoras moved east to it. The Nikur of Tiglath Pileser and Nikaia of Nonnos,

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may be regarded as a still older name, by which Kaphur and Khabor was known to the Assyrians, when first they looted it. Nikur suggests the Nagore of Chandanagore, and both are probably derivatives from Nag or Nak, Chief or Naga, and Ur city; the word Ur, Sur, Hur, Kur, being early used as city and sun, from its original sense of ferment and God or Lord. If it is contended the use of Ur as city is too isolated here, Nikur, the Nak God, or Nak Sun, is quite unobjectionable, and the word would be (city of) the Nak God. A derivation from "Lord Sin" is also just possible.*

I prefer however Nak-ur or Naga city. Of course Nagara, a Sanscrit word of later importation, is not here admissable, but the neighbouring Nagara Hara or Jellalabad, is no doubt a phonetic substitution for an allied name, Nāka Khāra, Naga Fort. The transition from the Indian Naga, and Hamitic Anak,† to Nik is rendered probable by such words as Necho, king, and it was likely the Assyrians would not adopt the word quite correctly from, to them, a barbarous tongue.

We will however again return to this subject, when treating of Cabul hereafter. Assuming these Nagans conquered by an invasion of Kassi, expelled from Babylonia, we find these Kassi again conquered by early Assyrian kings, of which we will treat hereafter, and it was evidently on this conquest that the Abhoras emigrated or were deported to this frontier of the Assyrian empire. The race thus formed of Abhora Kassi, would suggest in Persian a later phonetic substitute of Aver Khosh, "bringing good," and I think it likely Khosh, good, suggested a change in the name which led eventually to Kocch, as Kassi did to the Gatchu of king Kanish-ka. Of the passage of the Kocch north of Cabul, when driven out by the Arian worshippers of Dionusos (Nonnos) we find traces in such names as Cashgar—the Cash fort, Kokand, or Koch land, Kohistan, or Koch city, the later Sanscrit Koh, "light" being a phonetic substitute.

The Hindu Kush takes its name from these Kush, a branch of whom in the south, as the Sindu Abhira, are only a variant name, from one which at one time was common to them and the Hindu Abhora; namely Hinda or Sinda.

This is the ancient name of the Hamites dwelling by the river Tigris; and had originally no more to do with Damba, which we now call India, than have the West Indies with Hindustan.

Sayce tell us Elam was the home of the Kassi or Kissi, who were called by themselves Khapir or Aipir, which fairly answers phonetically to the Abhira, under which name we find them in Scinde and Cabul.

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* Sin, the Chaldean moon-god, may also be expressed as Ur or Hur.

† From Anak, the Hamitic form of Naga, comes the Indo-Skuthic Ankala and our own English Angles, the Angli or Ankala of North Europe, an Ario-Nagan race.

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As the Indoi, the Cabulis are constantly alluded to by the Greeks. Ctesias tells us, "the Griffins (? Nagans) lived in the gold land (Badakshan &c.) and the Bactrii, who live near the Indians (the Kassi of Cabul) said they jealously guarded it. The Indians denied this, and said the Griffins did not care for gold, but watched very jealously their young"—(that is the Nagans did not oppose intruders for the sake of the gold, but because their children had been frequently kidnapped). This instance will here suffice to illustrate the relative positions of the Bactri, Nagans, and Indoi at the time of the early Greek writers, and amply illustrate their use of the word Indian. (Ctesias, Œl. Hist. An. 4).

I think it is certain Khasi was the name of the aboriginal Nagans, as Kassi or Kossi was of the Indians, who invaded and took up their land, and I am disposed to regard the pure "Indians," as the Sakhas of the Persians, and Skyths of the Greeks. Herodotus tells us the Persians termed Sakæ those the Greeks termed Skyths. The expelled Nagans are then the Khasa of Menu, and the Indoi or Skyths or Saka, expelled at a later date by the Arians, are the Sacas of Menu, the Sakya Rajputs of the Magadha empire, from one of whom Gautama Budha was descended. Sak is merely Kas reversed, and Saka and Kasa have a confused use.

The origin of Kypin and Kophene I have, I trust, satisfactorily recognised; and in the Pani Koch or Koch Pani, we see its later form; the older one being Kassi, corrupted into Kashi and Kashi Pani," the priests of Kashi," a Levite class. The Priests of the Oraons are also Pahn, both being perhaps of the same origin as the Panva scattered in the Central Provinces.

In the time of the Chinese pilgrims to India, A. D. 500 and 600, a new Kypin had been established north of India, among the Himalayas, near the sources of the Ganges, and is given in the map illustrating Hiouan-thsang's travels, annexed to Laidlay's edition of Fa Hian.

There can be no doubt then that by A. D. 600 the Kocch-pani, and the Kocch, had turned south again from Thibet into India. Here however the Bhuts, and then the Ghurkhas invaded them, and accordingly at A. D. 1300, we find them in Assam, ousting the Kachchari dynasty.

The origin of the Ghurkas is obscure, the earliest mention I find of such a name is in an inscription of Sargon, dating from B. C. 713 (Smith), where, in a list of Median states, we find Garkasia, but no further information regarding it; I am not satisfied they were ever so far East in India as is supposed.

Amongst the words that are given as used by the Pani Kocch is Beta Choa, which Dalton points out is used in Chota Nagpur for boy. The words have, however, a very ancient origin, and it is not

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surprising to find them in the language of former dwellers in Kophene, near which we know even in Fa Hian's time the language was identical with that of Mid India. The origin of the words is from the root Ko or Kho a man, and the ancient root "Beta" or "peta" "young scion, or little," which is still used in Ceylon from its Elu origin, as "petaya" a "young one," Lā-peta" "unripe and young," a double adjective always used thus to denote tender leaves or fruits. "Petayo" is a common Sinhalese word for "little children," like the French "les petits," but in out of the way villages the old people often pronounce it "Peticho," which is thus not a corruption, but a survival of the original, and kept up quite independently of Indian influences. So also "Japetos."

In the inscriptions of Tiglath Pileser II (Smith, Ass: Discoveries, page 269), we see how a shifting such as that of the Koch and Pani Koch occurred; after describing how he had conquered the Bit Zatti (the Jatii of the Oxus, of Pliny) and protected Nikur the fortress city, the Nikaia of the Greeks, and the modern Cabul, he goes on to say, on another fragment:—

"3.......The city of Uzhari of Bit Zatti 1 besieged, I captured Kaki.

"4.......City of Kitpattia of Bit-Abdadan which Tunaku had captured, I besieged, I captured, its spoil.

"5.—I carried off. Nikur and the cities which were round it again I built, people the conquest of my hand in it I placed,

"6.—My general governor over them I appointed."

Urdanika is mentioned a little further on, and is probably not Ortospana of Cabul, but a variant for Nāka Khara or Jellalabad, perhaps also Ortospana, and as the Assyrian king swept from Urdanika, Battanu, son of Kapsi (Capisa) submitted, and took service, "the city Karkarkundir I left to him." This is probably Kar (fort) and the Karsana or Kartana of the Greeks—Kapisi is the Sanscrit form of Kapisa, the Assyrian Bit Kapsi, as Sankala is of Bit Sangi. He next loots Erisuziasu, which is perhaps the Sanscrit Suvastu, and which had revolted against Kisira, which is probably Hisar, the fort of the Hashtanagara, and then disperses the Aragi, the Arangians of Arachosia; he next annexed Sumurza and Bit Hamban to Assyria, giving us a probable date for the deportation east of the Bhuts of Bit Hamban; and so ended that campaign. On page 271 the campaign is again summarised, and this part of Asia is said to have been reduced to an Assyrian Province from the mountains of Babylonia to Bikni, which seems to be Bactra, and not as I fancied Balkh. Bikni I think is a variant of Bikdi and a substitute for Bikrat, which became corrupted into Bactra; a form Bakhdi also occurring and

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illustrating the use *i* or *a* in the first syllable. Balkh I should expect to find at this time as Bola Khar, and it is Pholo of the Chinese account of the Yuthic invasion.

It will be noted he now built up Nikur. The names are evidently here recorded by scribes of different races, for Bit Kapsi, becomes Bit Kipsi, Bit Aragi, Bit Irangi, Bit Tazakki, Bit Tazzakki; this is valuable as countenancing my derivation of Nikur from Nakur. Bit Abdadani is the land of the Apis (ab or abi) Dadana. These are the Dardans, the Deradas of Menu, the people of Darada or Dada. The worship of the bull near here was as celebrated as that of apis in Egypt, and abi or apis, the bull, was a symbol as renowned as that of opi, obi or ophis the snake.

The Kimur Bazhatti of Tiglath Pileser suggests Bazaria, and if so, we might expect to trace Takshasila in Vistakta, after phonetic substitution by succeeding races. Hardispi suggests the Cadrusi of Pliny; Bit Istar I have elsewhere referred to the mountains where we now find Kohisthan, a phonetic exchange and translation of Bit Istar; for Koh is more or less accurately Istar, and Bit resembles in sense Isthan. Rua is Roh, the Loi of FaHian, a wealthy kingdom, east of the Tahht-i-Suliman. In this connection I must not disguise the affinity between Bit Istar and Asta Khar or Fire City, which Cunningham so judiciously suggests as the origin of Hashtanagara; if this was Bit Istar, and not Kisira, we should have to look for the statue of Ninip to the East, perhaps at Takt-i-Bahai, but I prefer to regard Kohistan as Bit Istar, and this was on the direct road to Tholi and the Gold Land, no doubt the great attraction to the early Assyrians. It is also fully to be expected that Kisira, the loyal Assyrian headquarters against which Erisuziasu had revolted (Suzi-asu I suggest is Eri = Eris or Sri: Susai; Azu or Assu = Astu, that is Sri Sussastu, and hence Suvastu in Sanscrit,) would under the Persian kings adopt fire worship and acquire a new name Kisira is probably a corruption of Kisari, the female emanation of Sar, the Assyrian god, and the object of worship of the Mayura sect. Maya and Kisari being I think the same. The Persians would be, likely to change such a name in the capital of this province, and make it Astha (Vesta) Khan. I have indicated provisionally probable sites for these Assyrian localities, but of course they will need very full working out to be adopted, for such places as Rua, Kimur Bazhatti, and Vistakta. To return from this long digression; I should not perhaps leave this subject without alluding to the Garos. They no doubt were a section of the original Nagan races, but have intermarried so much with women of the mixed races, they possess little distinctive interest.

In the notices of Gautama Budha of the Wajji or Vriji race, (considered Arian), and the ancient tumuli of their chiefs, we have

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another proof that at Vesali, the antiquity of the Arian colonisation was great, when Gautama Budha lived.

After pushing their way along the ancient Nagan kingdoms from Assam to Cashmere, and south to the Ethiopian kingdoms, this migration of Pali Arians was met from the west by the later migration of Sura or Soma Arians, perhaps expelled by Cyrus, and placed in Afghanistan by Assyrian kings, who came by the valleys of the Indus and Cabul, migrating into Rajpootana and the Punjaub, to avoid first the Greeks and later Persians, and then at B. C. 200 the Yuthi. This Yuthic race finally dispossessed them, and established itself in ancient Aria and Afghanistan in overwhelming force, and began to push south over Candahar and Eastern Beluchistan, leaving the Arians no other line of migration, had they even wished one. The Sura Arians brought the Sanscrit language, the Vedas, and the religion it inculcates, probably then so ancient it was but partially known to the people.

I lay stress on these Sanscrit Arians being of the Sura section, and the more ancient Pali Arians of the Asura section of the race.

Let us now consider the course of this second Arian immigration by the valley of the Indus. We may safely assume that the original inhabitants of Ujjana (Kafiristan) were Nagan, from the repeated allusions to the Nagas in all the early accounts of those countries.

I find that Cunningham, (ancient Geography of India, p. 92) speaking of Durlabha, King of Cashmere as late as A. D. 631, says, "Durlabha who was the son-in-law of his predecessor, is said to have "been the son of a Naga or dragon; and the dynasty which he "founded is called the Naga dynasty. By this appellation I under-"stood that his family was given to ophiolatry or serpent worship—"which had been the prevailing religion of Kashmir from time "immemorial." I prefer to read this literally that he was of Nagan race.

Again Hiouan Thsang says that in his time the neighbouring kings held the Cashmere Nagas in such scorn, they refused alliance with them; (just as Wijaya, after he felt secure, treated the Yakkhos of Ceylon;) he adds they even applied to them the name of Kilito, which Lassen and Julien render Kritiya.

If they are Kritiya we may identify this with descendents of "Brachmadica Kritu."

It is curious however that in Elu "Kilita" means "unclean" and the term in modern Sinhalese would be understood in this very sense, and the term would have the force of "Rodiya" or "refuse" applied now in Ceylon to the outcasts of the people. It is quite possible the root "Kili" "unclean" was then used in or near Cashmere, and a play upon the words intended.

A third derivation for this name is however the true origin, and is the word upon which Kritiya or Kilita would alike be

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based as a play, such puns being common; this name is Kira or Kirata, an old name for a section of the early Nagan Cashmiri people, that subsequently in a less pure form became the Kirawas, Kiranti and Limbu. The name is from Kira, an animal used to symbolise the Kritiya Brachmadica, subsequently represented by a pig.

The Khasi in Cashmere, would be the aboriginees and remnants of the Khasa Nagans, probably from Cabul, after the Assyrian conquest; and the Kiras were an aboriginal tribe in Cashmere when they were joined by the Khasi. With Kaṣmiri, people of Khasi, Cashmere, compare Sumiri, miri in each case being "people" as also is the case with the "Miri" of the mountains near Assam. The Puranam accounts begin when they were occupying as Kirata or Kiranti, the lands between Bharata, apparently a phonetic equivalent for Paratha or Parada, and the lands of the Barbaras. They are still found in Sikhim, Nepaul, and round Dinajpur, and are no doubt the original Nagan inhabitants. In Nepaul their lands are "Walhika fiefs" and this carries us back to the Walhika of the north-west Arians, who doubtless drove before them much of the old Kirawa race, to take refuge with its kinsmen. These we trace in the Wallu Kirant, the Kirawa of Walhika of today. In this I am supported by Dalton, (pages 102, 103, Ethnology of Bengal) who says the Kirantis are divided into three: Wallo, Mangh and Pallo Kiranti, and he goes on to say "the above appear to be geographical divisions, they are also divided into several tribes."

The word Walhika corrupted into Wallo "hither" is the repetition of the constantly recurring modification of names to give them appropriate significance at a later time. Similarly I would suggest the Mangh or Middle, were the Manda, or perhaps Mānki Kirant, an ethiopianised section, and the Pallo, the Pala Kirants.

To return to Cashmere; one great Nagan king is represented (in a half mythical form it is true) as living contemporarily with Kasyapa Budha's mission to the Kasi, and FaHian records frequent allusions to him and to other Nagas.

In this former Nagan outpost, the religion of Budh had evidently established itself; for in Tholi, part of modern Darada, FaHian and Hiouan Thsang found still existent the statue carved in wood on a colossal scale, of what was then called Maitria Budha, though no doubt originally it represented an older Budha—FaHian says (chapter vii, Laidlay's Edition) that it was a clearly ascertained fact that after this statue was erected, people begin to pass from India to the North with the sacred books.

This statue was erected three hundred years after the nirvarna of Budha "which corresponds with the epoch Phing Wang of the family of Cheou." This passage is one of the most important I know, for it fixes the date at which Indians began to pass north with their

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religion, while the narrative of Chang Kian shows that the Chinese first heard of India in A. D. 122.

We may learn from this indirectly an important fact, that previous to the erection of this statue, there were no persons residing north of the Himalayas with whom the people of India had intercourse or claimed relationship. The reason no doubt for its commencing then, was the flight of the Kocch and Khasi over the mountains to avoid the Assyrian invasions.

Satisfied that this statue must have an Assyrian origin, I have searched the records, and in one of Tiglath Pileser II, I find (Assyrian discoveries, p. 279) a notice that exactly meets what I anticipated in the account of the eastern campaign of B. C. 738.

"36.—In my 9th year Assur my lord protected me, and to the countries of Bit-kipsi, Bit-irangi,

"37.—Bit-tazakki, Media, Bit-zualzas, Bit-matti, and Umliyas I went. The cities of Bit-Istar, Kingi Kangi. Kindigiasu.

"38.—Kingi-alkasis, Kubushatedis, Ubusu, Ahsibuna, Girgira, Kimur-bazhatti and the cities.

"39.—Which are round them I captured. Their spoil I carried off, I pulled down, destroyed, and in the fire I burned.

In these days a colossal monument of the god Ninip I made, and the glory of Assur my lord.

"40.—Upon it I wrote, and in the district of Baha of Bit-istar I set it up. Upas son of Kipsi his people gathered to the land of Abiruz. The mountains I ascended, after him,

"41.—I pursued, his warriors I slew, his spoil I carried off. His cities I pulled down, destroyed, and in the fire I burned."

Bit Kipsi is elsewhere given as Bit Kapsi and is no doubt Kapisa. I had previously passed over the Bit Istar of this record as an allusion to another Bit Istar, Persepolis.

Bit Istar seems at first like a variant of Bit Ishtar, but we cannot suspect Assyrians of ignoring any great shrine of Ishtar. I think Istar is a variant of Astha, fire, and Asthakhar is a possible rendering of Kaph-Is; Kaph no doubt acquiring a secondary sense of temple very early. Istar (Vesta or Hestia) occurs in the Lake Astakeia and its nymph, recorded by Nonnos in the Dionysiaca-Kaph Is, Capisa, may then well be the Ista Khar of Bit Istar. As Persepolis was also I believe called Asta-khar, there is the probability the Parasu, if they came from Persepolis, might confer on Parasupura (Peshawur) the title Ista-khar or Asta-khar; but I have not yet met with any allusion to it, so that as also we cannot assume they came from Persepolis, Kaph-Is or Capisa has by far the strongest claim. Bit Tazakki is very surprising in

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this connection. Tazakki is no doubt the "Thussage" or the Thussagetæ, and shows us an early home of this race on the confines of North-West India, probably near Bactra and Bamian.

It is in accordance with the recognised policy of Assyria that we find them in the time of Herodotus transplanted to lands near the Caspian.

The Kusianas of Tiglath Pileser must have been near here too, and is no doubt Kushan, also near the land of Bit Istar, and perhaps the town of Capisa itself; Karkarhundir being Kar Karsandra, which is the fort Carsana, and the words Kar Kar are repeated close by in the more modern Charikar; Sana, and Sandra are Sun. Nissi of course is Nissa, but I question much whether it is safe to follow Cunningham and others in identifying this with Jellalabad. I am more disposed to identify it with Mangala, half way to the Indus by the Swat, and not by the Cabul, river valley. The gold track, and not the pass to India was the goal in ancient times.

The colossal statue of Ninip put up in Baha (? Badakshan) a district of the Bit Istar, was no doubt the statue FaHian saw, and the date Phing Wang is therefore verified. The statue of Ninip subsequently regarded as of Budha, was adopted at a later period in China, and is still made for sale there; this statue accounts for the extraordinary conduct of Prasanajit in making a bullock's head of sandal wood (see FaHian) as the first image or symbol of Gautama, and paying homage to it during the life of Gautama himself. This conquest by Tiglath Pileser, explains the Jewish record, that part of Israel was deported to this distant post. Girgira suggests Hira-hira later called Hira and Nagara Hara, Jellalabad. Doubtless the land of Abiruz was a land to which "Abhora or Abora" had been similarly sent or driven by the former kings, and to this pursuit of them over the mountains to Belor or Balti we may attribute the later presence of some of them as the Abors in Assam.

Phing Wang reigning from 770 B. C. to 720 B. C., and the statue being erected 300 years after the Nirvarna, as pointed out by Remusat, we get the date of 1070 to 1020 B. C. for the Nirvarna, and 300 years being an approximate tradition and by no means an exact figure, this tradition corresponds tolerably with the Nirvarna of Kasyapa, whose Nirvarna was in B. C. 950, and better with his birth.

Is not this a clue to the hitherto contradictory Chinese and Indian dates of the Sakyamuni Nirvarna; if we suppose the date of Kasyapa's Nirvarna B. C. 950 became after the loss of the true doctrines in China (which led to FaHian's journey) confused with the Nirvarna of Sakyamuni. FaHian and his successors, when they reached Magadha in search of the true doctrines, found the Budhist doctrines tampered with by the Council of Asokha, and the date of Kasyapa

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Budha put back from B. C. 950 to a mythical period; while holding aloof, as these pious bigots would, from the priests of the heresy supported by Devadatha, we cannot expect they would be shown their mistake, or that the priests of the Gautama sect, would go out of their way to explain, that the well known dates of the birth and Nirwarna of the Budha, whose teaching was established among the pilgrims countrymen in China, were those of the birth and date of Kasyapa; as some of the more accurate Chinese records themselves, overlooked by them, perpetuate.

This mystification of the accounts (purporting to be Sakyamuni's) of Kasyapa and his predecessors; coupled as we have seen (cf: chapter on Adi-Budhism) with a fraudulent transfer among Sakyamuni's followers, of the scene of Nirvarna of Kasyapa, at Kakutapada, to the shrine of Maha Kasyapa's relics at Kusala, could not have been perpetrated by Sakyamuni, but must have been carried out under Asokha; when all the allusions to that king, and the declaration of Sakyamuni that the teaching of the former Budha was lost, and could only be ascertained by revelation through him, were doubtless inserted in the Scriptures.

Probably too to this "Asokha" council, belong the ridiculous allusions put in the mouth of Sakyamuni, to the 997 Budhas of the present period; for Hodgson speaking of the Nepaulese Scriptures, says, "in the most authentic ancient scriptures the succession of the seven Budhas, fills the entire duration of time;" now if sufficient time elapsed for the Scriptures to be conveyed to Nepaul, before this preposterous interpolation of the 997 past and future Budhas, and the corrupted text was brought to Ceylon in B. C. 241 by Mahinda, the fraud must have been perpetrated between B. C. 400 and B. C. 241, and in that period Asokha alone can be suspected of these frauds.

To the adherents of Kasyapa, Asokha was a blasphemous heretic, and can we wonder that he and the followers of Sakyamuni exerted themselves in return to suppress the memory and identity of the Budha of their opponents. To recapitulate: if we suppose the first missionaries conveyed indirectly to China, from B. C. 600 the teaching of Kasyapa, and the date of his birth and Nirvarna; that subsequently some of Sakyamuni's teachings found their way there too, after Chang Kiang's expedition in A. D. 122; but that by A. D. 400 they were all so obscured that FaHian set out in search of the Scriptures, and owing to falsifications in the Asokha version, failed to recognise and correct the mistake, and allowed the dates of the birth and Nirvarna of Kasyapa to stand for those of Sakyamuni Sidharta; then we see how the discrepancies arose, and can readily adjust them, by substituting the dates of birth and Nirvarna of Kasyapa, for those of Sakyamuni.

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I trust this is sufficiently exposed to induce some scholar who has access to the authentic and ancient Nepaulese Scriptures studied by Hodgson, to refer to them and see whether the passages referring to King Asokha, and that declaring the true teaching of the previous Budhas to be lost, do, or do not, occur there. It is also most desirable careful search should be made through them for all allusions to Adi-Budhism, as the portions composed by Kanakamuni and Kasyapa are likely to throw much light on religion.

To return to Udjana, FaHian says, when "tradition tells of the travels of Foe in the north of India, it is of this kingdom that it speaks," and again in Remusat's extract from Koukinthoushou, we find the significant incidental allusion, when speaking of the Mahawana Vihara near Mangala, "flying from his enemies and abandoning his kingdom, he arrived at this place" which gives us a clue to the time of his life at which Sidharta visited Udjana, no doubt during the years in which he is spoken of as retired to the wilderness. FaHian tells us "here they actually speak the language of Central India" that is Pali or Magadhi.

It was here that Asokha is described by the Mahawansa as reigning (until called to the throne of Magadha) as the Viceroy of his grandfather, and not at Oojein, a modern name. This too will explain the statement of Koukinthoushou, which had completely puzzled me, as to the king of the high army of Ujjana or Udjana. This runs, to the south-west of Mengkieli (*i. e.* Mangala) . . . . . . "there is a sthupa about sixty feet high, raised by the king of the high army," and adds a prophecy of Sakyamuni that "after my Nirvarna the king of the high army of the kingdom of (Ujjana) Ou-chang-na shall divide a portion of my relics among all princes to establish equality"; it adds that when this king in due course had come into the world, a consultation was held as to the disposal of the relics. Then this prediction was recalled, and a portion of the relics allotted to Ujjana. This clearly refers to Asokha, who took the relics of seven of the eight sthupas, and then distributed them. It is evident from these extracts that Udjana was, B. C. 259, an outlying settlement of the Ario-Nagan race, speaking the same language as, and apparently an offset of, the kingdom of Magadha.

There is however another curious tradition, which is worth noting. In A. D. 402, when no doubt such traditions grew confused, pilgrims were shown (still Koukin-thou-shou) a rock near Mangala, at which was erected a sthupa, to commemorate the fact that Sidharta in a previous life, being king of the peacocks, came there with his flock, "urged by heat and thirst they searched for water and nowhere found it. The king of the peacocks with one peck of his beak, struck the rock and caused water to issue, &c."; at first sight this seems terrible nonsense; but refer to Turner, Tika to Mahawansa, p. 39, and we

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find "Chandragupta was the son of Nanda by a wife named Mura, whence he and his descendents are called Mauryas. Col. Tod considers Maurya a corruption of Mori, a Rajput tribe. The name originated however, as indicated by Cunningham, from Maya Devi in the word Mayura, I think, and the tribe first became important at Mayapura, which is Mayura, a town south-west of Jalandara. The form of Maya-ur or Mayur (from "ur" city) would have been older than the Arian form Mayapura. "*The Tika on the Mahawanso builds a story on the fancied resemblance of the word to Mayura or Mori a Peacock.*" (The italics are mine.)

With our present knowledge we cannot agree with the compiler of the Tika, and may amplify the notes of the learned commentators Tod and Turner.

One branch of the Mori or Mauryas were a Kshatriya clan living at Piphalawāna, who built the eighth sthupa over the charcoal of Sakyamuni's funeral pyre. Hence Sidharta, when as an exile he sought refuge with the Morians in Ujjana, might possibly find it convenient to identify himself in his former life with the founder of the Ujjana dynasty, and so claim a quasi-relationship with the prince who protected him; but I think the story was a later invention. The allusion of FaHian to his flight from his enemies, taken with the well known legends of the secrecy of Sidharta's nocturnal escape from his native city, may be taken by the unbeliever as evidence that Sakyamuni was not so voluntary an exile as his pious followers believed in after times, indeed one wishes to know what account Prince Devadatta gave of the "retirement" of his cousin into his long exile.

The wandering warriors of the Mayura or Mori race of Mayapura, are likely enough to have carried a peacock as their badge, that being the vahan not only of Iris, but of the Indian god of war, Kartikeya, whose worship was early cultivated in India; and the combination of such a peacock badge, and the similarity of the name to Mayura a peacock, would early have given rise to a pun, or to confusion of ideas and erroneous etymology of the name.

Here again as in the case of the Nagas, and Vandars, we find an animal substituted for the original, in after years, from a confusion of ideas. Now let us interpret the tradition thus, Chandragupta's ancestor the Peacock, or Mayura, after whom Chandragupta's mother Mayuri, "the peacock" or "lady of Mayur" was named, at the head of an army, in want of water during a march in Ujjana, unexpectedly struck upon a spring of water, which was gratefully attributed by him to supernatural aid. Here we see the family influence, and the origin of the viceroyalty of Asokha in Ujjana, as heir to his grandfather Chandragupta's ancestral kingdom; and with Asokha's subsequent conversion to Neo-Budhism, what more likely flattery than to attribute the glorified act of his Morian ancestor

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to Sakyamuni in a former life, thereby glorifying his ancestor whom the Gangetic princes despised as of half blood, by representing him as a Bodhisat.

This gratifying family romance, would be made no slight matter of by Asokha's brother Mahinda, and hence its introduction to the Mahawansa by Mahanama, who may have had the whole story before him among the ancient books from which he translated and compiled.

I may add here, that if Asokha reigned in Ujjana, there is no reason to doubt the statement of the Raja Tarangini that he governed the adjacent territory of Cashmere also.

The legend is important as indicating the early Pali Arian or Kshatra occupation of Ujjana.

FaHian passed south through Suvastu (Swat) after leaving Ujjana, and found Neo-Budhism as flourishing there as in Ujjana; unfortunately his remarks are very brief, and the only other deduction of value is that the principal sanctity of the land attached to the dove and hawk story, but any value to our present enquiry to be derived from this, is nullified by FaHian's statement that the inhabitants naively stated they had first heard of this from Gautama Budha himself. To the East of Suvastu FaHian came to the Indian Gandhara, where he tells us Fa-i (extension of law), son of Asokha, (no doubt Dharma Jalokha, usually called Jalokha) was king; here also Budhism flourished, though the traditions again centre round what Sidharta did in a former life, an adaptation to himself of local traditions. Hence FaHian passed south to Parushapura, and here we at length reach a channel of Vedic Arian invasion; here we learn the victorious king, Kanishka, had erected a magnificent tower to Sakyamuni, founded three hundred years after the Nirvarna; and he adds that in this country was also the bowl of Budha, which in ancient times the Budhist king of the Yuthi had tried to remove, after conquering the country; the bowl however miraculously refused to go, and the king had to leave it there, in charge of a garrison, after erecting a tower for it. This was probably about 120 A. D. when the Yuthic race having acquired Balkh, Candahar, and Cabul, first began to invade India, continuing their incursions until A. D. 300.

Having thus notified the originally Nagan character of the races inhabiting Udjana and Cashmere, we must review the condition of the rest of India beyond the Indus. Confer here my identification of Urhamsi, Chaldean and other notes, No. 1.

The ancient kingdoms of Udjana, Jalandhara, Suvastu, Cashmere, and Jallalabad seem from the well known notices (see also Cunningham's Geography) all to have been from time to time more or less connected with each other, and subject to Magadha, and Narapati. The inhabitants of one part and another, with varying limits, are noticed as Nagas, Kiras, Khasi, and the Kassi, the

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Katch or Katchi (not the Bhuts), and the Casi of Pliny, who says "hos includit Indus montium coronā circumdatos et solitudinibus," by which we must suppose he refers to Cashmere, or a neighbouring state, now incorporated in it ; and in the Chinese works, Kanishka who held the convocation at Jalandhara is called king of Gatchu, which is near enough to Katch, to satisfy a Chinese translator of that time. It was among the Kassi, Kasyapa Budha spread his doctrines. The Nagan Khasi may be identified ethnically with the Khasi of the Khasia hills, a pure Nagan tribe, and the race perhaps spread along the Himalayas originally from Cabul to Assam, the Khasias retreating before the Pali Arian invasion of Assam. Again we find the Khasi mentioned in the institutes of Menu; and strange to say their successors the Kassi or Kocch in the inscriptions of Assyria.

The first Assyrian notice I will here cite, is the declaration of Asshur-dazan the third, who reigned from B. C. 771 to 753, and announces that he put down rebellion in Gozan (Carsana) and about the head streams of the Khaboras (? Kubushatedis) Gozan is Gosan, Khosan, Gausan, Khasan or Kharsan, the fort or town of the sun; the king omits the name of the races on either river, but it shows that the Assyrian empire had previously been established there. The headstreams of the Khaboras, must denote the river of Khabura or Cabul.

In B. C. 734, Tiglath Pileser deported part of Israel to Halah and Harah and Habor, and the river Gozan, and I have elsewhere identified these with Cabul (Habor) Carsana (Gozan) and Jellalabad, Hira Hira, or Nagara Hara (Hara), distributing them also in the cities of the Medes, on the confines of the empire, evidently Bactria—(cf: Wolff). The first conquest by the Assyrians, of this district, was in the reign of Bel-lush, B. C. 1390 to 1365, who, his son Vul-lush tells us, defeated the *Kasi* and took great booty.

His son Vul-lush also made an expedition to their land, and again looted them. Again under Sennacherib, B. C. 705 to 681, (cf: Smith; Assyrian discoveries page 299, 300, 301) I find by one of his inscriptions, that his second expedition was against the Kassi and Yasubigalla, who "of old to the kings my fathers were not submissive" and he goes on to say how he subdued the three chief cities, after penetrating the mountain defiles and forests.

Hence he turned back "the front of my feet I turned" and went to Ellipi. This was probably Eastern Persia.

As a consequence of this expedition the remotest Medes, of whom the former kings had never heard, sent tribute; cf: lines 62 and 67.

As regards the Ellipi, further on (p. 315) among the obscure allies of Umman-minam, king of Elam, we find Persia Anzan, and

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Pasiru Ellipi, which affords us a fair clue to the position of Ellipi.

I am perfectly aware Smith and other scholars thought these Kassi were a resident Babylonian race, but I think this can scarcely be held after the remarkable notice I have just cited of the second campaign.

There is an idea with some students that the Kasdim, the Assyrian Kassi, and the Cushim were all one, which is by no means certain, and (Assyrian Discoveries page 312) a little further on, Cush (without distinctive) is spoken of by this very king as the race of African Ethiopians, showing, if the translation is accurate, that the word was no longer applied to the Kassi. That our Kassi had then no longer anything to do with Babylonia is shown by their not being mentioned in the first campaign, and by the effects of the successful raid being tribute from the distant Medes. Hardispi, Kilamzah, and Kubatti, are not readily recognised, and may be names given by former Assyrian kings.

Kabura I have long suspected is also Kubara, the *a* and *u* having been changed, and if so Kubara would be a variaut of Kuvara. But Kubatti would thus be the city of the people Kubatti or Kubarri, a word we find again in the Khyber tribes of today. It was no doubt at this campaign that the bulk of the Sura Arians moved on into the valley of the Cabul.

Under Cyrus we again find an expedition to India successfully undertaken, and he overthrows Capisa "quam diruit Cyrus."

Synchronously with the expedition of Cyrus to Capisa, we find a maritime fleet from Babylonia, attacking Puri, when (Hudson's Orissa) we find that among Yavana or Arian invasions in the reign of Bajra Deo, B.C. 538 to 421 was one from Babul Des or Babel country (*i. e.* Babylonia) while another is recorded from Cabul, which may perhaps have been, not by an emissary of Cyrus, but by some of the refugees escaping from his invasion, the Oraons and others.

This maritime invasion of Puri from Babylonia, is indirectly confirmed by the traditions of the Black Jews of Cranganor, who hold an ancient title deed from a local prince dated A. D. 231.

This tradition is that they were deported here by Nebuchadnezar, and formed part of the trtbe of Manasseh. We thus see how consistently Babylonian influences were at work in Indian ports from the earliest times.

From these records of Puri, we also gather the Sanscrit Arian invasion had not effected them until 500 B.C.

It is probable that subsequently to the reign of Ashurbanipal, the Persians and other races of soma-drinking Sura Arians, had turned back into the Assyrian empire and begun to occupy Susiana and Elam, which Ashurbanipal had "made desolate," B.C. 650, probably confederating with deported Manni, as he mentions these among the deported races, doubtless the Carmanni. This reign was

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similarly followed by an influx of other soma-drinking. Sura Arians into the Cabul valley, and thence by the Indus, ultimately into India. It is probable that these Arians for a long time (cf: Kunthe, vicissitudes of Arian civilisation) settled down in the valley of the Cabul and Helmund rivers, and the plains round Candahar, thus taking up part of the kingdom of Ashvapati; and cutting off for ever this portion of the Indian empire; hence they were expelled by the Greeks and Yuthi.

About this time the Kucch, seem to have been pressed rapidly eastwards into Central Asia, and thence were driven out by the Arians in the track of the Budi or Buti of early Chaldea. These Budi and other Hamitic tribes, and such Nagans as the Kiras passing along the north or south of the Himalaya, subsequently entered India and Burma, from the north-east, where as Kucch in Kamarupa or Assam, and as Buts in Thibet and Bhutan, still find them.

The Sura Arians had taken up the Yoni land of Cabul after the conquest of Sennacherib, say about B. C. 650, and if we suppose the Butii, (as is necessary on other grounds), to have proceeded some time before into Thibet, it would be tribes of these Koch, and the Gandharvas, and perhaps Khasi, whom we find the Arians slaughtering at the battle of Nikaia or Cabul.

The Gandharvas would then have moved on to the Indian Gandharva, whence Cyrus in 550 B. C, drove them south.

At the time of Tiglath Pileser, Darada, Bit Abdadani, was probably the Indian Gandhara of Cunningham, and perhaps streatched to Pandrethan of Cashmere. The Abhoras held Bolor or Balti, and the Khasi Nagans occupied the highlands towards Tholi and Ladak, where at a later time the Kassi or Katch replaced them; the Darada then occupied modern Suvastu, and probably Gandhara, whence a part must have gone into the Punjaub, as Dionysius gives then as located between the Acasine and Hydaspes, which is the land of the Sophites. An unabsorbed remnant is now found in the hills round Tholi. The Abdadani were probably succeeded in Gandhara by the Rabha Kachchars (not the Gargaridæ of the Gangetic valley of Dionysius), and these again by the people of the western Gandharva.*

It is to these Sura Arians, and not to the Greeks, that the Indian nations applied the term Yavana, which has been so greatly misunderstood by Europeans. The action of Tiglath Pileser in B. C. 734 brought a new race, the Israelites, upon the scene, who as the Yuthi soon moved north to Balkh and Bokhara, and east into the Cashgar and Yarkand valleys.

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* The Hakdadani (or Saka Dadani), the Dadāni, the Pabadani)or Pabba Dadant) are divisions of the Gorchani of Baluchistan; these are no doubt a remnant of the Bit Abdadani incorporated with Turkani followers of Kanishka, Babylonians, and numerous expatriated remnants of allied races. The Gorchani are probably a branch of the Ghoorkhas.

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In 550 B. C. Cyrus invaded and conquered these and other revolted settlers, and the Arian nomads; and sacked again the ancient city of Capisa; and in B. C. 521 Darins Hytaspes, still maintained the empire of Cyrus as far as the Indus.

We next come to the great campaign of Alexander, and we can then feel little wonder, that amidst sueh troubles at home, tribe after tribe of these Arian, that is Yavana or Brahman, subjects of the former Ashvapatis, poured down into the kingdoms of India and penetrated even to Pandya.

It was now, B. C. 300, that the movements of the Hoang-nu, recorded by the Chinese, began to press the Yuthi out of Central Asia.

Their great Yuthic capital in Central Asia would seem to have been the Yuthian of FaHian, which in a note by Remusat, extracting from the Pian-i-Tian, B. LX. is significantly varied to Juthian. No doubt the Kocch had then been driven out, and the name of Yuthian substituted for Kocchistan, a name again restored as Kohistan, not from Koustana, but from Kohstana, Koh, light. The Yuthians still left in the time of FaHian, must soon after have been disturbed, and are now found in Little Thibet, or in Burma as the Karen race. Why they should be called Karen is difficult to explain, as the Karen were aboriginees, which the Yuthic branch certainly were not. It is probably a substitution for some such epithet as "the ancient" used by themselves. These Yuthi falling back on Balkh and Bactra met there the descendants of their ancestors, left by Tiglath Pileser, and after some time succeeded in forming one powerful nation, one prince making himself supreme. These Yuthi at once invaded Cabul and other countries of north-western India, and for several generations kept up their incursions, becoming the possessors of Afghanistan and Scinde, and finally driving out, tribe by tribe, the remnants of the former Arian inhabitants into India. These Israelitish Yuthi have been improperly confused with the Getæ and their influence on the Budhists of North India has not been duly allowed for. As we have just said, one branch, left in Central Asia, subsequently was driven down the Burhamputra valley, and is now found as a tribe of the Karen race in Burma.

The chief lord of these Western Yuthi was no doubt a descendant of the Parthian conqueror, Arsaces, who ruled in B. C. 248, and whose 27 descendents held sway until 226 A. D.

The history of the Yuthic invasion is noted by the French editors of FaHian; and may be epitomised thus; a part had for some time been settled between the Thun Hoang and the Khe-lian mountains, but at 200 B. C. were driven out to the west by the Houng Nu; halting at Cashgar, they were overtaken by the Houng Nu, and went beyond Ferghana to the north bank of the Oxus. Here they con-

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quered the Tahia and Anszu, and amalgamating with certain kindred tribes south of Bactra, they established a confederacy of five states. At A. D. 100, one of them, the Kouei Shouang suppressed the independence of the others, conquered Kypin, Anszu, Antha, Cabul, Pholo (Balkh) and Gandhara, and five states to the south. His successor annexed the adjacent districts of India.

Smith has fixed, (Assyrian discoveries page 389) the Parthian era as B. C. 248. This renders it probable the Chinese, ignorant of the revolt of Arsaces, reversed the cause of the movements of 200 B. C. in Central Asia. It seems quite probable the Yuthi voluntarily returned east by concert with their kinsmen, to support the Arsacidæ, and the Houng Nu, occupied the abandoned land. There can be no doubt the Yuthic dominion was a part of the Parthian empire. The Partha are, we should expect, either the people of Parsua Anzan, a part of whom we trace as the Parasu in India, or part of the neighbouring Pasiru Ellipi, driven out by Sennacherib about B. C. 700, under their king Izpabara; and Sennacherib says he swept their wide land like a hailstorm, and deported the people that had not fled away.

" 37.—The front of my feet
" 38.—I turned, and to Ellipi I took the road
" 39.—Before me Izpabara their king his strong cities
" 40.—his treasure house he abandoned, and to a distance
" 41.—he fled. The whole of his wide country like a hailstorm I swept
" 42.—Marubisti and Akkad, cities
" 43.—the house of his kingdom with 34 small cities which were round them
" 44.—I besieged, I captured, I pulled down, I destroyed, in the fire I burned.
" 45.—People small and great, male and female, horses
" 46.—mules, asses, camels
" 47.—oxen, and sheep, without number
" 48.—I carried off, and until none were left
" 49.—I caused it to be, and I reduced his country." (Assyrian discoveries p. 301).

The Assyrian Pasiru, hardened into Pathiru, and restored to its original Par-thiru; would give us the origin of "Parthia" and "Parthii," (and Rawlinson, Essay 7. Page 471, spells the word Parsu, Partsu), and as among the countries conquered by the Yuthi I find Kypin, Antha (Candahar) and *Anszu*, which Anszu I take to be the northern part of the Anzan emigrants, it is only probable the wide, rich, fertile, populous Pasiru Ellipi should be represented by just such another body of refugees to the north, under their king Izpabara, and this we find in the Parthians—Marubisti reversed is Itsi-buram, or Isti-puram, and suggests Astakhar or Persepolis, or Parsipuram.

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It is a great mistake to look upon the classical Arian Persians as original owners of all Persia; though these nomads subsequently may have wandered over the fertile lands of the Skyths, expelled by the Assyrian raids, so much overlooked. The exact localities and extent of the Skythic kingdoms may be traced out hereafter by their inscriptions which are conspicuous (cf: Essay 11, p. 673 of Rawlinson's Herodotus, Vol. I.) On the next page we find a most valuable condensation, as usual in this master-work, of the more important notices of the Parthians. It is stated as clear that the Parthians were of Skythic and Turanian origin.

In the notes at the foot of the page, it is noticed that Justin says "Scythico sermone Parthi exules dicuntur"; this the author refers to Pardes, "of another country." Pardes, is of course more correctly Parades. This is precisely the word "Parada" I have ventured to ascribe from Menu to the Parasu, and is merely the usual Sanscrit mode of replacing an older name by a phonetic equivalent. This recalls "Perates," the name applied to Abraham, and hence also perhaps the idea of Moses of Chorene, noticed in note 4, that they were descendants of Abraham by Keturah. In this case they would be "Abhiras" in Skythic, and "scythico sermone Parthi exules dicuntur" is "In Scythic speech the Parthi are called *exiles*," that is, they were *not* called "Parthians" in it.

It is probable the Abhoras on being removed from Mesopotamia, across the river, may have called themselves Abhira, as we know they did so in Scinde; while the branch in Afghanistan are spoken of in the Assyrian inscription as of "the land of Abhiruz." Let us now refer to Arian (note 4) and John of Malala who say Sesostris brought them from Skythia and settled them in Persia. I am preparing my notes on certain Babylonian and connected matters, collected to elucidate Indian subjects, and hope they may early follow this Essay; and I may forestal them in part by saying I propose Sesostris as a Mesopotamian king, who conquered and ruled Egypt; Skythia no doubt was originally Eastern Babylonia, just as the dwellers by the Tigris were Indians. Sesostris I think was the early Median king who deported the Abhoras from Mesopotamia; a branch allied with Semite blood, quite possibly children of Keturah by her Semite master, were then located by him in Persia, where we find them as Parsua of Ellipi, while the pure Hamites or Kassi, were at a later date driven into distant exile, as the Abhiras and Kuccha of Scinde and Kucch; or the Abhoras of Khoabhor (Khabur), the Kassi, Gatchu, and Kocch of the north of India. We can fully understand these Parthian exiles combining with the Israelites and other deported tribes or nations, who had retreated beyond the Assyrian frontier on which many were placed. We can also understand why

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the Yuthi should combine with the supposed descendants of Keturah, and help to form a common empire.

The Chinese names of the five Yuthian tribes are the Hicou-mi. Shonangmi, Kouci-Shonang, Hitun, and those of Kaofou.

The Dahæ, or Tahia, perhaps also require a passing notice, as they also more or less affected India. These no doubt are the Dasas, the Sanscrit Arians brought as their Sudra servants into India, where they applied the same name to the Ethiopian tribes. As Tahia the Yuthi conquered them, and as Dahæ they were the lowest, and Turanian working class, north of Persia. They are wrongly confused with the Arian Persians, when spoken of as a Persian tribe; this arises from regarding the Persian tribes, as branches of the Persian Arians, whereas in fact they were the remains of so many nations, all settled in the territory the Persian Arians formed into their kingdom .after the collapse of Assyria, and no ethnic affinity to the Pasargadæ is involved in a people being spoken of as a "tribe" of the Persians, by the Greek and other authors. Instead of tribes of the Persians, they should be called tribes of Persia.

The Pasargada no doubt were the Parsua of the Assyrians, and the Carmanni had shifted to their position in Persian times from about Herat. The Mardi, are probably the Bit Matti of the Assyrians, and these were all Arian races. The Bit Matti were probably then north of the mountains of Herat, and removed into Persia by the Assyrians, when they removed the Skythic tribes of Ellipi and Anzan north into lower Tartary. The Panthiala were evidently Skythic, as the Panthi shows, which in Indophon or Kacchpani, I have shown to be a sacerdotal term. The Panthiala were probably Panti-Shala, the votaries of Sala or Shala, the goddess of the Babylonians. They might well be the Bit Sa conquered by Tiglath Pileser II.

We thus find the ancient Nagan Khasi of the extreme north-west of ancient India, conquered by Assyria in B. C. 1390 to 1360 and their land remaining more or less under Assyrian yoke until after the time of Cyrus B. C. 550. To these eight hundred years I would refer the kingdom of Ashvapati, and regard that ruler as the Viceroy of the Asura or Assyrian race. We thus get one date, B. C. 1390, for part of the dismemberment of the great Indian empire. The word Asura, has seen much vicissitude; at first the title of a religious sect who worshipped Assur (As-sur) it became Assyrian, "the blest"; again when the Sura Arians separated, it was used as Asura "those who are not Sura" or drunkards, and by Indian Suras as "Asura" the "sober" or "unhappy." I think after careful consideration in these, the ancient Indian notices, we should treat it in the intermediate sense of Assyrian alone. Part of this kingdom of the Assuras, under Ashvapati, though probably a tributary state, was Karisi or Kalasi, with its capital Karsana, where Raja Milinda was king;

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Karsana or Gausan or Kausan or Gozan, is "sun city"; this was the capital of the ancient Yona country; south of this was the allied kingdom of Gandharva, the country I suggest of the Gandhavara race, which subsequently sent a colony to the Indian Gandhara. This Ghandavara race, when Bel-lush made his great raid, and conquest, was probably his ally, as its religion was perhaps kindred, and he no doubt had some friendly purveyors, when he looted the Kasi; so that it is probably at a later date a part of the Ghandavaras were driven down into Central India, and the only notice that is to be found is happily sufficient. It is the record in the Puri Annals of the invasion from Cabul, in the time of Cyrus and Bajra Deva, B. C. 538 to 421. Except the Ghandharvas we know of no other Yavana emigration just then in great force from Cabul across India to Puri, and just where and when we might expect to find the remnants of the repulsed invaders, we find a race exactly answering to the ethnic requirements of the Ghandhavara; the Oraons. We thus see the true origin of another Hindu myth, the Gandharvas having been subsequently, when their origin was forgotten and their history obscured, looked upon as supernatural, as also happened to the Asuras, Nagas, Wandars, &c. From the time he leaves the country of Picha, which the French translators wrongly call the Punjaub and Cunningham and Beale correctly render Bhida or Bhira, FaHian crosses an infidel country with great numbers of temples, and tens-of-thousands of priests, and on reaching Mathura found again the Budhist religion established. From this point to the East all is a Budhist eountry.

It thus appears that the headquarters of Brahmanism in North India, as distinguished from Budhism was from a little beyond the Indus on the west, to Mathura on the east, and it is to this district we must look for the Sanscrit language and the Vedic writings that gradually carried before them the Magadhi language and both Palæo-Budhism and Neo-Budhism.

Let us before going further into the Vedic Arian invasion sum up what I have tried to show so far. From Bombay, Kurrachee, and the Deccan, I have briefly indicated the diffusion of an Ethiopian race, spreading from Bombay to Andhara, and isolating the Northern and Southern Nagans. Along the sources of the Ganges and Jumna, and the ancient course of the Burhamputra, I have indicated the progress of an Asura Arian race, speaking Pali, that originally formed the Kshatriya race, but by intermarriage soon amalgamated with the princely families of the Nagan kingdoms it successively permeated, until stopped at Ujjana or Gandhara on one hand, and the Deccan on the other; the two races becoming practically one caste and the humble ranks subsequently acquiring from an original root Ho or Ko, "man" the titles of Gova, Gopa, Goya, or Gora, At the later part of the Ario-Nagan epoch, the Arians of Cabul and Turkestan had

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begun to press south-easterly, driven on by deadly sectarian wars with the Medes, wars that had lasted from the days of early Assyrian supremacy, until later years, when Cyrus overthrew the city Capisa. Of these early wars of the Indo-Arians as they are usually considered, ignoring the most ancient colonisation by the Pali speaking Arians, we have abundant records in the Sagas and hymns of the Vedas.

I must premise I regard the Arians as pure Shemites—Ares is only another name of Shem, and the Arians are the purer descendents of this Ares. My reasons I reserve for separate consideration, perhaps in another study on Shem and the early distribution of the Arians and other Semites.

I will summarise now their origin; the Arian race once united, had quickly separated into two, of which the eastern portion, had divided into three. Firstly the Armenian Arian sect, worshipping the triform sun as the emblem of God; invoking Tavstri to its aid, abhorring Savitri; of settled agricultural habits, with its ritual and religion fixed by the written laws, and speaking the Zend dialect of the Arian tongue. These in the language of the Vedic singers were a race of the Asuras. Connected with those were the Magian Medes whether nomadic or settled.

Secondly, the Soma or Sura Arians, of many tribes, who led a pastoral life between the Indian Ocean, Media, and the mountains of Hindu-kush.

These nomads spoke the Sanscrit dialect, worshipped fire, rather than the sun, as the emblem of God, invoked Indra by wild original songs to their aid, despising Tavstri; changing their ritual and developing their religion rapidly under the inspiration of an intoxicant called Soma, and delighting in bloodshed and animal sacrifices. These were the Sura or Dragon Arians.

Thirdly, a race that speaking the Pali dialect migrated south, with herds of cattle and flocks, from the inhospitable plains of Northern Tartary or Siberia, partly perhaps going west, and mingling with the tribes of their Sanscrit kinsmen, but mainly sweeping east by the rivers of Central Asia and Thibet, until they poured down the Ganges and Jumna and Burhamputra valleys, and formed the Nagan races into one mighty Ario-Nagan empire of all India, from Cabul and Orissa, to Assam and Cutch; subduing the Ethiopian races, and conciliating the Nagan. The subjoined extracts describe how frozen out of the north, the Pali Arians or Kshatriya race swept south. Yama Kshaa, or Yama the Khshtriya, is mentioned both in the Vedas (Rik Sanhita) and the Zendavesta. From the Rik Sanhita the most important notices are given by Kunthe, in "vicissitudes of Arian civilisation," a work that all should study, but I may be pardoned for quoting here; he says, citing the Rik-

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Sanhita (X. 14) "worship with an oblation king Yama, son of "Vivaswat, the assembler of men, who departed to the mighty streams, and spied out the road to many," and again "Yama was "the first who founded for us the way," and again quoting Haig, 2nd Fargard, Vendidad—"he gathers round him men and animals "in flocks and fills the earth with them; and after the evils of "winter have come over his territories, he leads a select number of "the beings of the good creation to a secluded spot, where they "enjoy uninterrupted happiness."

For a further note on Pattala confer my study on ancient Geography of India.

In its leader Yama, who conquered and led his clans into the lands *below* the mountains, "*Pattala*," we see the origin of the god Yama.

When after ages came to worship great king Yama and to form myths around his memory, he was made the king of Hell, or the lower regions, instead of king of the low lands, (cf: study on the Brahman religion) but his simpler Arian kinsmen sang of him as the wise chief who led his people to the pleasant land, and showed the way to them, when in after years the pressure of their enemies led them to India too. *(Confer note on King Yama).*

These Kshatriyas spoke Pali, invoked only Vishnu Tavstri, or Hormuzda, drank no soma juice, abhorred the taking of life. but offered instead bundles of grass, leaves, and flowers as a substituted sacrifice to God; they gave themselves to abstruse physical philosophy, and had attained much of the highest science known.

Their one supreme God, Mān Budh, or spirit of wisdom, through the teaching of his disciples and emanations the Budhas and Manu on the esoteric side, or Vishnu and his Avatars on the exoteric and popular side, soon spread over India and won a welcome for the professors of a religion that yielded only to Christianity in mercy and morality. Pressed by their enemies and harassed, the Sanscrit or Soma Arians, began to follow in the direction of that land of wealth and ease to which King Yama had led their ancient comrades.

Here, after crossing Afghanistan, they took the chief city of Capisa, and then Nikaia or Cabul, after conquering the Kassi inhabitants. Drunken with soma and shouting to Indra for aid, they rushed on the Indians and put them to the sword by their lake Astakia; whence the town Nikaia was also called Indophon "Hindu-killer" and the loot of the fair shores of the lake was in after ages described as the rape of the nymph Astakia by the god Bacchus (Dionysiaca of Nonnos whose account is compiled from the stories collected by the historians of the raid of Alexander.)

The name Indophon, which Nonnos supposes was derived from Hindu-killer, is but another instance of the extraordinary delusion

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that led all the Greeks to derive such foreign names from a Greek element. No doubt the name alluded to was Hindu pan or pahan, the Kacch pāni of modern India, Hinda being a name given to the Kassu, or Kocch by the Persians and Greeks, and pan or pahn being the priest class that kept up the worship of Asta Khan, the God of fire, converted into Astakeia.

This root Pan, as Panti, Phonti, Ponti, occurs in the similar name Pantibiblon; and in Argei-phontes, we see the Greeks similarly converting the Argos priests, into Argos killer. Pontifex, Ierophantes, and such words show the same root Pan, which is further corrupted into Bonsi, or Bonze; of course this root has also an Arkite sense, Pont and Phont being used for ship by the Turanians. It is probable enough that as the sacred ark preserved mankind, so the word was symbolically used for the priesthood that preserved the teaching of God, as the ark had preserved his faithful votary. Hence the double sense should not be lost sight of.

From Cabul they finally drove the Kassi, Khasi and Ghandharva races out into Ujjana and Suvastu, and thence later on spreading into the valley of the Indus, Scinde and the headwaters of the Jumna, they met their Arian kindred.

At first they tried conciliation and intrigue successfully, and even conceded the right of the Kshatriyas to join in their sacrifices. At the same time Narāyana and Varuna were forgotten, and Indra merged in Vishnu, while joining with the Aric-Nagan patricians on the one hand, and the Ethiopian kings of Kalinga and the Deccan on the other, they gradually took the reins of power, amalgamating the invocation of Vishnu, Indra, and Siva, in an intricate maze of sophistry, and so mistifying the attributes of the Supreme God, that when their combination had successfully put down the Neo-Budhists, they had all alike lost sight of the Supreme God, and confused and forgotten the origin of the new creations of their ingenuity, until emblems became gods, and God himself (Narāyana) became a mere demi-god.

But while some were settling thus, others came unmixed through the Ethiopian kingdoms of the Deccan and reached the dense forests of the south. Here "the white" clan about B. C. 400 formed the Pandyan empire, while others settled in Chera and Cholla, driving out or absorbing as servile castes the original Nagan races or Ethiopians of the earlier Panthi and other states.

Let us briefly summarise the history of the Dravida and South Indian empire until this period. At an early period Tinnevelly and Ramnad had been inhabited by the Paravar under their own kings Pondicherri had been the centre of the Ethiopian colony of Thonda; and Karnatica, Malabar, Canara, and Travancore had been the home of races allied to the Sinhalese Nagans, while Cherra was a Babylonian colony, gradually developing out of ports at the expense of the Nagan territory.

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After the consolidation of the Ethiopian empire of the Deccan, these Nagan races had been much circumscribed, and in part absorbed, and mixed with the Ethiopian dominant tribes.

It was now that the Chola, known later as the Solla, arrived in South India; and this gradual softening of the name reversed, we go from Solla, Chola, Thola, Chora Khora Jhora or Thora, when we thus find a race calling themselves by a name similar to the Thola of Tholi, and the Jhoriyas of Chutia Nagpore.

The affinity of name is carried out in other respects, and in appearance any of the ordinary lower classes of Sollans who are un-arianised still at this day, might have sat for the photographs of Khorwas given by Dalton.

The introduction of this race seems to have been made under the protection of the Thonda republic, which had thrust itself in from the coast, into the old Nagan country of the Cheras. They would thus have afforded the Thondas a protection from encroachment northwards by the Paravar, and this system of protecting the frontier by savage forest races, seems to have been quite the recognised policy of the early states generally, The primitive name Khora or Khoriya or Khorwa carries us to the time when the Thonda merchants were washing gold in the south Indian mountains, a trade followed by the Jhorias of Chutia Nagpore at the present day. These names no doubt come from a common origin. Jhoriya has been unsatisfactorily derived from Jhodia ? Jhodu, brook, but Jhodu, brook or running water, is from the same root as the Tamil "wodi" run usually pronounced "odi" and has not any right to be treated as the origin of the name which comes clearly from Hor or Khor, man. The hard *Kh H* or soft *Ch* or *Sh* are variants of no importance. Jhodu is a brook or running stream, Jhoriya is a variant of Choriya, a soft variant of Khoriya. The inference is suggestive that the otherwise unknown working class employed by the Thondas were these Khoriya or Kholia, who seem to have been a tribe introduced into south India under their auspices.*

An early nucleus of the eastern branch of this race, may be seen in the Choliya or Joriya of Cunningham, loc. cit. p. 545, which he distinguishes from the southern Chola, and identifies with an ancient town called Zora or Jora, close to the walls of Karnul. This too he proposes to identify with the Sora regia Arkati of Ptolemy, and compares it with the people of Sorampur, 100 miles to the north. Now all this tract is otherwise unappropriated in the very early times, and it is only reasonable I think to allot the whole stretch of land from Bharoch to Karnul, and north to Sorampur, to an aboriginal Ethiopian tribe the Chori, Koli, Jhori, Tholi or Solli. Arcatos sug-

* The Jokia, a branch of the Lumri and Burpat, are a western branch settled in Las and Scinde. Absorbed in these Jokia we find Panvar as in Eastern India.

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gests to me not a king's name, but the province of which Soria was a part, Arakutha, which is early Chaldee for the "land of Cuth" and equivalent to Cuthaia whence our Cathay. Ara and ai are alike radicals for "land" "country" and of contemporaneous use.

From this same root we get the name Cottiara, that is Aracutha, which occurs at Cottiar in Ceylon, and Arcot near Madras, and in a reversed form is apparently the ancient Thakara, of the Bombay district. We thus find the name very suggestive of the empire of the Andhra Bhritiyas, and I should suppose that empire was called Arakuth and Thukara, and thence Cathay, while it was often vaguely styled Dakshana, the Deccan, the south. Naturally Sorapur, named after the Sora, Thora or Chola would have kept that name under its Rajput chief, as I suppose the Rajah mentioned by Cunningham to be, and not have since received it under the rule of his family, and thirty centuries, or 1200 B. C. is not an improbable length of time, especially if he came from Magadha with the Kissa or Kura refugees.

These Khori, who became through Chori, Jhori, in Nagpore, must be a branch of the allied race the Khorwa.* In Sholla, we find the name softened from Kholi, or Khori, into Choli, and in recent times into Sholli. We also observe them connected with, and under the auspices of the Ethiopian Thondas; the gold miners of the Nilgherri hills. In Guzerat, (a name probably given by an immigrant branch of the Guzars, of the Helmund) under the dominant trading race, we find the Kholi in great strength, but always in a servile position; this no doubt was a branch of the Khor, and under the kings of Multan, and the merchants of the Coast. But as we find the Assyrian kings invading Cabul and taking up the Carsana track to the gold mines of Balti, and ruby mines of Badakshan, and so turning the flank as it were of the kings of Multan, through whom the Babylonian merchants had naturally been procuring the gold and rubies of this district, shipped through Sauvira (Ophir) and the ports of the Indus; so we subsequently seem to find them taking the passes to Peshawur and there forming a garrison and military depot, to close the Swat route to the gold land. The Kholi being the servile race of Saurashtra and Multan, we expect to find them again employed as the gold diggers by the purveyors to the Babylonian ports. Precisely as we expect, we find them, not as Kholi, but as Tholi, *th* being a variant of *sh*, *ch* or *kh* of very common form on the Baktrian frontiers, where *sh* or *ch* were made into *Th.* FaHian still found a small and compact state of this tribe, whom he calls Tholi, but their original name is still kept up as the Kholi, one of five valley tribes that now speak the Shina dialect of the Darada language (cf: Cunningham, Loc. cit. p. 83.)

* In Baluchistan we also find both Khorwars, Jokias and Panvars.

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The curious report here also noticed of the great statue of Ninip is referred by Hiouan Thsang to a Budhist teacher Madhyantika. On comparing the story of Hiouan Thsang with the older and more reliable one of FaHian, it is evident the Gautamists had found out the statue was not to their Budha, and had adopted a new legend to account for it, and adapt its sanctity to the glorification of their own sect.

Madhyantika, is probably substituted as a felicitous phonetic rendering of the old tradition that it was erected by Madia-anda, or the Lord of the Medes, an appropriate epithet for the King of Assyria who erected it. Pālas, one of the modern valleys, is a likely contraction of Palasa, and hence Balaha; and like Bada for Batha of Badakshan, of common origin with the Assyrian Baha; Bala becoming Batha (whence Bada), just as Baka might have, had it been the origin of Baha, but I prefer Bala, or Batha as the original. Hence "Balas" rubies. Balti itself in this connection becomes a support. Ptolemy calls the people the Bultai; what are these neighbours of the Tholi, like them a small detached body, and of detached ethnic origin; I think with the clue afforded by the Tholi, we may venture to suppose them a similar small detachment of Bhils, sent off to work the gold washings and minings.

The classical name for Bhils is Phulitai. This Phulitai or Philitai may be made Bhulitai at discretion, and Bhulitai is certainly very near Bultai, so near as to leave no reasonable doubt of identity. If I am right in taking Bulita as the original of Bhil, this also is a Chaldean religious term, from Vul and Ait, Vulait, which would be appropriate to an early Ethiopian clan.*

With these derivations of Bultai and Tholi, I will now add a further explanation of Bit Abdadani, which I propose elsewhere to refer to Abi Dadana, and regard as the Daradas, and the Dardans of the Greeks.

Abi Dadana, is, I have said, probably the Dadana who worship Abi, so distinguishing them from another branch; Dadana being reduced to Dada as a variant of Darana, I should expect this to come, like the Greek Dardanoi, from a religious term Adra-ad, a form of Adad; Adra occuring in Hasisadra; but as this seems a very early primitive form, I should reverse it, and read it Daarda, and Dada. Adraad or Adad would be the same, and Adad was, Macrobius says, the Great God, to whom Atargatis was added as a female complement. Atar is "fire" and gatis or katis, I recognise as the early form of the equivalent Sakti by the rule called "mutation of consonants."

All this is most remarkable, and I think I may say the relative positions of Sakti and Katis, could only be discovered by the rule

* A variant is Vul-indu, whence the Sinhalese Pulindu, and the Bolinda, Bolida, Bolita, of Western and Central India..

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so well laid down in the Sidath Sangarawa, the Elu grammar, that one must be guided by usage, that is ear, in tracing the working of such rules. This early form of religion indicated in the name, makes it likely the Darada or Daarda (as again we may vary it) were one of the first races to enter India, and I would add to the Darada, the usual epithet of Nak or Nag, whence from Daradanak or Daardanak, the name became Daradana and Daardana. This derivation I would also apply to the Trojan Dardans. The word Atar, which may be Atas, became in the West and in India Sata; and Atas katis, being substitute for Atargatis, and reversed, is Sitak Sata, which being horribly kakophonious to an Indian ear, is changed by rule to Sakti Sata, which again requires to be pronounced Sakti Sati or Sakta sata.

The introduction of these Kholia or Khoriya in Tanjore was more or less synchronous with the arrival in Ceylon of the Yakhos, whom we have seen to have singular affinity of name, and doubtless of origin, with the Ho or Hor. The two together points to a southern migration from Kolaria under the Andhara and Thonda auspices. The Thonda doubtless took that name (as an epithet) as Miners, the word is still used in Tamil for "dig" in the sense of "dig deep," a word for which there seems no other native term, and the Thonda were thus the mining branch of the Andhara race—the gold miners of South India. I treat Hannumān like Thonda-mān as the title of the Chief Judge of the republic,* and not as a proper name. This would explain the patron god of the Hanu race being addressed as Hannu-man or Manu by his votaries, and accounts for the worship of Hannumān, the extent of which is inconceivable if derived from respect for the ally of Rama. Rama's ally therefore was only one of the Judges or Mān of the Hannu, a name that is kept up by the Hunna or Sunna caste, that never inter-marries with other castes in Ceylon; and in its mutated form as Sannu, suggests an origin of the Sannut.

The principal trade of the Sunna in Ceylon, has long been collecting coral and burning it for lime, called "Sunnamba,"† and the Sinhalese have supposed the name comes from the trade, ignoring the fact that this tribal caste never had an independent name. Sunnamba, or Chunam as we call it, is more probably derived from the race who first discovered its use, and traded in it. Mutating Sunna to Sannu, we at once see the early Turanian derivation san, and nu = wisdom, or perhaps here "comfort" as in Noe. The Sannu are then the votaries of the sun the comforter. Sannu or Hannu, may of course be changed to Hānu or Sānu by elision.

Moore (Pantheon) gives Hunnamandow as one of the Maldive islands. This illustrates Sunna being a form of the Hanu of Hanuman, and is much to the point.

* So also Chera-mān of Chera.

† In Sinhalese "hunnu;" in Tamil "sunnmaba."

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A probable derivation too of Mand, is Mant, the Egyptian goddess Buto; though Mandu and Munt is also an Egyptian god.

I should refer the name to Mant from preference; the Mands need not have come from Egypt, as it is more probable the names came from a common origin before the Saivite Hamites left the shores of the Persian gulf for India and Egypt. As Mand and Med interchange, we must compare Metis with Mant; Mant is a contraction of Man Nit; Man and Men; the origin of Manu; compares with Anu; and Man-nit with Anu-nit. This shows us at least the religious affinity, between the Manda, and the worshippers of Hanuman. It also accounts for Sala priests of Sanchus seeking refuge near or with the Mands. But many of the subjects of Rama's ally were Bandars, Wandars, or Foresters. These we may trace still in the Birhors, the Munda for "foresters," who to this day worship the divine Hanuman (the red trident) who forms the active principle of divine influence, and whose real origin is shown by his symbol. Hanuman being here a mere epithet such as "God the judge of our fathers." These people say they are a tribe of the Kharwar, the former name too of the Santals, and we thus find many of the constituents of the Andhara empire, still holding their ethnic distinction as Kharwar, Santal, Birhor, Solla, while the Bandars are probably also the Bendkars, a race wrongly confused with the Savara.

It was upon these elements that the Arians after conquering the Ethiopian empire of the Deccan, commenced to work, and from 400 B. C. rapidly consolidated the Dravida empire.*

When this, the latest Arian influx, was finally amalgamated with its Nagan and Ethiopian subjects, and the Dravida empire once formed, we find the Arian priests alone maintaining a pure nationality; and in their contempt for the laity, who worked to maintain their priestly luxury, they withheld all religious knowledge as dangerous and likely to lead to another Budhist reaction; and encouraged the blindest adoration of philosophical emblems and religious symbols.

Now too they systematically taught the races, Brahman, Kshatriya, Vaisya, and Sudra were mere castes in the modern Hindu sense, until they have at last ended by themselves completely forgetting the origin of these names.

The incursions of Yüthi into their territory, after the raid when Alexander again sacked Nikaia or Cabul, forced away the Arians from the holy soma plant in its mountain home on the Mugavati mountains; and from the time they began to amalgamate with the other three races, the interest in Indian history to me diminishes, owing to the fabulous records preserved by men who could no longer feel inspired by the purer hymns of the Vedas. From this time we may regard the Hindukush as ceasing to be the western limit of India, and regard Afghanistan as perfectly distinct.

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* I use this name in the lax manner in which it is generally used; it should be restricted to the district of Kanchi.

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Thus we have the Nagans living from Cabul to the Burhamputra, and from Nepaul to Orissa, with colonies in Ceylon, Travancore, Tinnevelly, Malabar, and the Maldives and Laccadive Lanka; worshipping the supreme God whom they represented as a snake or Naga, the god of eternity, the male of liquid origin, who gives rain to the earth to liquify the earth, and again evaporates it to the sky, to solidify the earth once more. Varuna, Ouranos, Narāyana—god of three heads—god of five heads—god of ten heads and god of numberless heads.

This race navigated its seas and rivers in outrigger boats, raised light and elegant dwellings on wooden piles, and stone piles, thatching the roof; hid its treasures in caves of refuge, and dug small ponds for water.

Next we find an Ethiopian race adoring the Yoni, spreading from Scinde to the Vindhya mountains and across the Deccan to Andhara, while alien Nagans of the Vara tribes sought asylums in Central and Southern India, and introduced the irrigation of Babylonia.

This race brought with it the phallic worship in all its grandure, and propagated it in all the ports it made its home in, rapidly affecting the Nagans and the Arians, and even the Ethiopian worshippers of the Yoni. Caves were converted into temples, and cave-like stone buildings were erected for the gods, and perhaps for the kings; while tiles were made to take the place of thatch or bamboo stalks. With the phallus of Siva genitor or Anu, came Anunita and Nergal; with their gods came the priests of Chaldea and Egypt; and the alphabet systematically arranged was their gift to India.

Meanwhile from Central Asia and the river valleys, to the north of India, had come the Kshatriya Arians, with the Pali dialect, and teaching the highest physics in their schools; worshipping less the Narayana of the Vedas, than Vishnu, and as his emblem the Sun and Wheel, his glorious manifestation to the created world, and speedily identifying their Vishnu with the Ophid God of the Nagans. Conciliating and just, they sought the life neither of man or animal; self-consciously so proud that they had no reason to despise others in order to exalt themselves, they had no caste tramels and sought to impose none on the Nagan races; building lofty temples and houses on the model of those of their Nagan neighbours, and teaching these the mystic Daghoba, but taking no part in navigation, they speedily extended their sway by land, from Ujjana to Ceylon.

Welding all India into one empire, the Arian Lord reigned supreme.

It was subsequently, say B. C. 681 or thereabouts, that the reckless, half-drunken, frenzied Arians of Arya and Sudrangia began their more

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important stream of migration into India, and at first welcomed by the generous Asura Kshatriyas as kinsmen, they soon insidiously broke up their empire, setting son against father, city against city, and through all continued to pour their brave, but reckless, clans down further and further into India. Then settling down, and intermarrying, they took new gods, and abandoned their soma orgies (doubtless partly because the Yuthi had then ousted them from Afghanistan, and they could no longer procure the juice). Then ensued a series of cruel fights, the Sura Arians trying to substitute the Sanscrit for the Pali dialect by their priestly influence, and driving the other races into new forms of Budhism, as a protest against the slaughter of the Sura Arian sacrifice. Of these struggles we have probably confused legends caught up in the songs of the Maha Bhārata and the Ramāyana, by careless compilers.

The longing eyes cast upon the fertile lands of the Kikatas, and the powerful empire of Magadha, prove to us that the Sanscrit Arians crossed the Indus before the Suriyawansa had lost its sway. Ere Chandragupta, under his Brahman tutor, had ousted the last of the pure blooded Padmapatis, and made way for the Sura Arians to carry their intrigues into the lower Gangetic valley.

Having thus fixed the limit of influence of the Sura Arians towards Central India, we may safely conclude they were at B. C. 700 first leaving Ariana, and pressing towards Vallika, and had as yet no footing in Ariavarta.

To revert again to the Kshatriya Chakravarti sole Lords; let us try and find the approximate date for the Asura Arian influx, and its dominion. If we take the usually accepted date of Rama, about B. C. 1600 to 1500, we can check it by the record of the Vishnu Puranam that the Mahabharata or great war preceded the dynasty of Chandragupta by 1100 years. Now taking Chandragupta's accession as at 310 B. C., we get the date 1410 B. C. for the great war. This is very satisfactory, for the great war followed on the break up of the empire, which still existed under Rama, although his life was one long struggle to maintain his supremacy. We cannot allow less than three to four hundred years for the reigns of Rama's Arian predecessors, and this gives us about B. C. 1800 to 1700, for the Asura Pali Arian colonisation, without allowing for any interval for his successors, say 100 years.

As for this we may for safety allow 150 years, we must place it at little earlier than B. C. 1950, and certainly not later than B. C. 1700.

We have assumed the date B. C. 1600 to 1500 for Rama's invasion of Ceylon, aided by Hanuman, Ethiopian Chief of Andhara and his allies.

We know that a princess of the Uttarakusa family of the Paravara lords of Ramnad, married Santanu, the Somavansa king of

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Hastinapura, and bore to him, Vachitra viriya, the grandfather of the Pandavas and Kauravas—whose quarrels caused the Mahabharata. (Hastinapura can only doubtfully be identified with the Hastinapura north of Delhi). Adding to 1410 B. C., the Mahabharata era, ninety years for the birth of Santanu's son and majority of his great grand-children, we have the date B. C. 1500 for the marriage of Santanu after Rama's campaign in Ceylon. We thus see the date assumed for the reign of Hannuman, King of Andhara, B. C. 1600 to 1500, is but just within limits, and B. C. 1510 is about the date of the death of Ravana.

To sum up finally: I regard the Naga race as Japhetic aboriginees, whether as the Chittim, Parvaim, Elishim, Malabars, or the dwellers in Ceylon, and the Naga kingdoms from Cabul and Gandhara, Cashmere and Jalandhara to Nepaul, the Khasia hills, and Orissa, settled, at least in Ceylon, from B. C. 2239, building their houses on piles, and later still their temples and palaces on stone piles, whether as so called Malays in Malasia, or Nagas in India. Crossing seas and rivers in outrigger boats, rearing no domestic cattle, and worshipping the God who saved them from the waters, under the symbol of a snake; speaking the Elu, Malayalam and kindred dialects. Upon these, at about B. C. 1700 or even much earlier, descended from Arabia or Babylon, the Rakshasu, a race of maritime merchants, and then the Western Japhetic Vara, and mixed Ethiopian tribes, headed by the princely race of Pulastiya, on the one hand; while on the other, by the valleys of the Ganges, Jumna, and Burhamputra, the host of king Yama, with their flocks and herds, descended from the lofty plains of Thibet and Cashgaria, into the rich lowlands of India, between B. C. 2000 and 1800, or so.

The followers of king Yama were a branch of the Asura Arians, abhorring intoxication and animal sacrifice, loftily absorbed in the highest studies of physics, kind to all, and with no fault but a pride, so great that it seemed a virtue even to their enemies. Worshipping the Supreme Lord, the eternal and self-existent, the Narayana or "spirit that moved on the waters" of the Vedas, and regarding the solemnity of His Holiness as too great for speech, or even in direct emblematic form for mortal contemplation or consideration.

Hence as he was one in the substance, in the divine emanation three-fold, they selected for visible adoration by the people the emanation of Vishnu, and its emblem of the wheel, or the sun, and absorbing the ophid emblem into Vishnu, they formed the Vaishnava ophid religion, for their Ario Nagan descendants and subjects.

In their higher schools of esoteric philosophy they taught that God was Budh—his prophets and inspired missionaries Budhas,

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They spoke the Pali dialect of the Arian tongue, rode in gorgeous chariots, sacrificed with flowers, leaves and grass in symbolical thanksgivings and atonements, ignored the use of boats; built palaces and temples on the plan of the pile dwellings of their Nagan neighbours, and raised everywhere mystical dagobas; fought, sang, worshipped, and protected the weak and the suffering, the sick and the poor, as natural nobles, and hereditary patriarchs.

The Ethiopian race were of dark complexion, almost if not quite, of coeval origin with the Nagas; treacherous, cunning and covetous. They worshipped "the Lady" Aditi, Maha Kali; they migrated by land, and probably in ships and catamarans; seeking some, commerce; and some, a home. Their later colonists brought with them traditions, if not of the pyramids of Egypt, yet certainly of the temples of Babylonia or Elam. They introduced to their worship obscenities, and shameless license, such as that of the Isalia, or the feasts of Ishtar Anunit.

The later Nagans, and mixed Naga Ethiopian races, now arrived and in opposition to the Vaishnava Arian emperors, who as Chakrawarti boasted their solar origin, as of Suriyawansa, and as the children of Vivaswat claimed to be Vivaswata, they joined themselves with a section who were called children of the moon, of Somawansa, after the fall of their own chief the Chatrapati of Pulastiya descent.

The wheel or sun disc of the Vaishnavites was thus the emblem of the Suriyawansa and their sects of Budhism and Vaishnavism; while the lingam and Yoni, or fire pestle and mortar, and the lunar disc of Siva Somnath, became the badge and emblem of the Somavansa and all sects of Saivites, whether pure and idealised, or grosser, left-handed, phallic worshippers of Siva genitor, adorers of Maha Iswara, or trembling propitiators of Siva Maha Kal (eternity) the Lord of the white bull, (justice) and just Judge of Maha Prālaya (day of judgment.)

These distinctions, often with little difference, were made the pretext of fierce wars, and cruel outrages, and left open the road for the fourth race that came in to the rich lowlands of India, and helped to form the Indian race. At about B. C. 1000, pressed in on the north, east and west, the Sura Arians with the Vedas and their Sanscrit dialect, with their horses, and their slaves, moved on; settling themselves about 700 B. C. in the rich plains of Cabul, they drove out the inhabitants or put them to the sword: and troop by troop, clan by clan, frenzied with Soma, and reeking with the blood of sacrifices offered daily, they poured like Danes in England, across the basin of the Indus, across the broad plains of the Punjaub, burning homesteads and forests, and driving out the Nagas and the Ethiopians, the Dasyus and Dasas, until they had established a wide home in

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the Vallika, to compensate them for the pasture lands of Aria, where the cities of Cabul, overthrown by Cyrus, were now colonised by the Yuthi.

All this time they had come on, seeking the afflatus of the visionary God, the breath of the Soma, and the wild excitations of Indra; seeking and taking as divinely inspired, every new idea they could catch up; and altering their religion from day to day, until at last they called Indra, "Purvindra," the real invocation of Vishnu, and relegated to Up-Indra, the god they were forgetting.

Then, all the barbarous, but chivalric spirit lost in the sensualities of unwonted luxury and an idle life, like Romans at Capua, Greeks at Alexandria, or Skyths in Syria, they sank into mere intriguers or sensualists, selfish self-aggrandisers by craft.

With all their fiercely passionate religious and social yearnings set aside, they now became a nation of Grammarians—holding Grammar and abstruse kindred studies, in all the honour bestowed by their Asura kinsmen on the higher physical philosophy.

In the amalgamation of these languages, religions, and races, and their long struggle against Brahman ascendency on the one hand and Budhist ascetism on the other, we may now leave the ancient Hindu race at the time when it begins to develope its modern exquisite esoteric, and often grotesque, if not obscene, exoteric theology; but in doing so, I should wish to point out to my reader for special consideration the Chaldean and Assyrian influence; the too-much overlooked influence of the Yuthic invasion that drove the Arians from Valhika to Ariavarta, or led the Karens to Pegu; the too-much exaggerated influence of transient Greek supremacy; the almost ignored effect of the Christian teaching of the S. Thomas Missionaries and the Jewish colonies, like that of Cranganor, said to have been placed there by Nebuchadnezzar himself, after Manasseh was taken captive.

In Brahman traditions and chronicles, Jew, Christian and Budhist are alike ignored, but the effect of their teaching and that of Christianity, should never be entirely ignored by the student of history in India, subsequent to 150 A. D.

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STUDY No. 2.—INDIAN ETHNOLOGY.

NOTE I.

ON THE CHANGES IN MAGADHA.

I PROPOSE to distinguish the early inhabitants of Magadha from the Nagan tribes of Orissa, and the Ethiopians to the South, and to regard them as a race called Kuru, Kuru Vara, which formed the middle class, while the noble oligarchy was formed by the Pali Arians, and their children by the daughters of the Japhetic Kuru-Vara chiefs. We must first analyse this word Kura. It may be written Kura, Hura, Ura, Sura, at pleasure, and this comes from a root Kur, Hur, Sur, Ur, which means primarily God the Fermenter, the Moon, and then the Sun, and later still, a citizen, from the illustrious Babylonian Ur, a city. The Kura were then either emigrants from Ur, or they were children, that is worshippers, of God the Fermenter, or in all probablity they were both. One section of their tribe was distinguished as the Kukura or Royal Kura, and was of course of the Suriyawansa; after a short time Kura passed into a secondary sense of "people," and as such is preserved in the modern Mand, Kura, a boy. At this stage the race began to meet the Hamitic Ethiopians of Western and Central India, and absorbing some as a servile caste, these gradually became recognized as the Kura, the real Kura becoming Kurawara or Kurawa. It was now the Arians of Pali race reached them, and amalgamated with the Kuravara to form the Kshatraya or Rajput class.

Under its Kshatraya kings, for long ages Magadha was but a sub-kingdom of their Indian Empire, and we must turn to the Purānams for the details of its subsequent separate existence as an independent power.

Sir Wm. Jones, Journ., R. A. S. Vol. I, first introduced to us the dynasties of Magadha from this source, and his labors may be summarised thus:—

Dynasty.	*No. of Kings.*	*Date.*
1	16	B. C. 2100 to 1500
2	10	" 1500 to 1365
3	10	" 1365 to 1253
4	4	" 1253 to 908
5	21	" 908 to 456

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But somehow in this account the later scribes have taken a wrong era for the date of the first dynasty, which has thrown the whole too far back. Fortunately details given enable us to adjust this, for as the first dynasty ends with Nanda, and the second begins with Chandragupta, we can take B. C. 321 for his reign and adjust the whole.

I propose the following amended table, which will be found verified on all sides by incidental records :—

Dynasties.	*Name of Dynasty.*	*No. of Kings.*	*Date of Dynasty.*
1 ...	Nanda ...	16	B. C. 921 to 321
2 ...	Mayura ...	10	„ 321 to 186
3 ...	Cherra ...	10	„ 186 to 74
4 ...	Nagbansi ...	4	„ 74 to 271 A. D.
5 ...	Andhra ...	21	A. D. 271 to 723

Let us take these separately:

The first is said to begin with King Pradiota, and to end with Nanda, and needs no special comment.

These were Ario-Nagan Kshatraya kings, and exercised a wide rule at first, but towards the close of it, their territory was invaded by the kings of Anga or Vanga, who held the mouths of the Ganges, and by the Parasa or Parada from the North West.

It would seem the powerful Kshatraya Clan of the Mayura, who held not only Mayapura, but the remnants of a wide Empire over Cashmere, Udjana, and the vicinity, had gradually taken advantage of the impaired strength of Magadha, and encroached towards it, until at last a Brahman named Chanaka murdered the king, and placed Chandragupta, a bastard of the royal family by a Mayura Princess, upon the throne.

The dynasty of Chandragupta should be considered that of the Mayura, as he could only take his mother's rank.

This Mayura dynasty is succeeded by one headed with a king styled Sunga. This no doubt is like Sing Bonga, the Munda for Sun, a variant for Sinha, which was a title used in Kalinga, and Ganjam, as well as in many other parts of India. This dynasty of the Cherra Sinha is verified by sufficient details in my essay. Sunga might also mean "river," but as the sun is "river of light," and source of the Ganges, sun is still intended. It is succeeded by the Kanna or Kanva, which is like Sunga obscure ; I suspect Kanna is copyist's error for Kanva, but if reversed it reads Nakan or Nakva, a contraction of Nak-wansa, and the original probably was Nakva or the Naga-wansa. Now this exactly fits in with the dates to be gained from the annals of the Nagbansi Clan, and is also undoubtedly correct. The dynasty seems to have been early cut off by the Andhra Kings, by whom are no doubt intended the later Kalinga Chakrawartis; this accords with the Puri records that Harshawardana had been defeated and repelled from their country, and we also know he was again defeated by

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the Andhra lord of Thakara, in the former district of Laraka. I have not gone far enough into the history of the Andhra-bhritiya Emperors, to decide whether they were allies of, or actually the same as, the Kalinga Chakrawartis.

The state in which Hiouan Thsang and Fa Hian found the holy places of Kukura or Kikata, shows also that they were no longer under the great Budhist kingdom of Malwa, with its capital removed from Multan to Kanuj.

We thus see the Kura, which may be converted into Kusa also, were part of the sole Empire until B. C. 921, when the Nandas formed it into a separate Kingdom. I am disposed to regard this as the bulk of the kingdom of Narapati, for it was the nucleus of Pali-Arian colonisation from about B. C. 1900; and with Multan, and the territory subject to it, formed the original division of Narapati. Kura and Nara are of the same meaning.

Now taking the Mahabharata era B. C. 1410 for the break up of the sole empire, we get from that date to B. C. 921 for the Pandava dynasty and its successors, as Narapati, and then the kingdom is again subdivided between Multan and Magadha. The origin of the title Narapati was no doubt Kura Kshatra, converted into Narapati by the Arians, Nara and Kura then conveying one sense.

As we can not suppose the date B. C. 2100 an accident altogether, it must mark some important era, confused at a later time with the accession of the Nandas.

It might be the date of Pali-arian arrival, but it is otherwise shown I think, that though not impossible, it is unlikely that this was quite so early.

The next dynastic change is that of Khasi, King of Benares, a scion of the royal Nagan house of Kasyapa of Multan.

This exactly answers with every test I have been able to apply from varied sources, and I suggest it be accepted until disproved. B. C. 2100 then is the Khasi dynasty era at Benares, and B. C. 921 is that of the Nandas at Benares, and hence the confusion; it is noteworthy 21 occurs in each, and a defective MSS. ignorantly readjusted would account for the error.

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NOTE 2.

ON THE KINGDOM AND IDENTIFICATION OF RAMA.

THE Kingdom of Rama is usually, and has for several hundreds of years, been identified with Ayodhia and modern Oude. I have been much struck by continual difficulties arising from this assumption, until at last I am led to doubt its accuracy. Nothing is more likely than that, interwoven as the poems are with the life of the people from childhood, unscrupulous persons should have wished to transfer to Oude, in later times a great capital, the veneration, and the alms, given to the real scenes of Rama's life. This was rendered easier as the real Ayudhia then had other names, and was far removed from the Gangetic States.

Cunningham, P. 245, loc. cit, says the country round Multan is still called Yaudheya-vāra, from the Sanscrit Yaudheya. He goes on to speak of a record by Rudra Dama that he had rooted out the Yaudheyas. On page 247 he mentions their town Ajudhan or Ayodhanam, and says their name may be expressed Yaudheya or Ajudhiya, which he with extreme perspicuity, and every probability, recognises as the Ossadioi of Arrian, through a form Assodioi, and proposes as a likely rendering of Ajodioi, or Ayodioi. I am inclined to regard this Ayodhiya, as the Ayodha of Rama's home. Assuming it to be so, we see how he came in collision with the house of Pulastiya, (cf: note on the Pulastiya dynasty), and we find (and I will again cite Cunningham, for easy reference and great authority) that the memory of his great expedition against the head seat of Pulastiyan power, is still easily traced. After taking Mandabari, and its district on his way, having determined once for all, by an invasion of either Babylonia, or Muscat, itself, to turn the tables on his aggressive rivals, we find him pushing on to Rambakia (Cunningham, loc. cit. P. 309) in his eagerness to meet the metropolis of his enemies.

Cunningham shows conclusively the name Rambakia was anterior to the time of Alexander; and it was evidently then so well accepted that it must have had age, or some remark would have been recorded, if the name was a new substitute for an older one. He was on his way to Hingulaj; this, now given as the name of the goddess, was the name of her domain, Hingulaj, as it were Hingula Raj. The name of the goddess is correctly given as Hingula Devi. Who was Hingula? Certainly "red" had nothing to do with her name

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then; she was simply Singula, Our Lady the Moon, the great Babylonian goddess of the Chaldeans. Singulaj, the domain of our lady the Moon was early Babylonia beyond any doubt, but the name was perhaps then transferred to Muscat, and it was only on reaching the capital of the Jangalas that Rama found out the real Babylonia, or Muscat, lay beyond the sea, and turned back. Hiouan thsang describes this district as Lang-kie-lo, that is Langkala, which Cunningham identifies with the Puranic Langala and Jangala, which carries us to Jan-chala, This ancient state of Langkala, the metropolis of the Manda empire of the Pulastiya house, is, like Vellipur is of Mahavellipur, the origin of the name Lakka or Lanka Diva, the islands of the Lanka people, and our Laccadives, and also of Alankapura, or Lankapura (Trincomali) the capital of East Ceylon under its Pulastiya Princes, from which subsequently the island also became Lanka or Lakka; the colony of the same empire in Ganjam and Kalinga, was also called Langkala from this mother-country, and only later remetamorphosed into Kalinga, to convey the original sense of Kali-Naga.

I may here mention that a Sinhalese coin I have seen, much defaced, seems to me to bear the legend, Sri Langkala Bahu; if better specimens prove this right, the very recent final change to Kalinga becomes manifest, as Sri Kalinga Bahu is a king as to whose date there is no confusion. I have already pointed out Kalinga was the Laggala of Jambuvāna in which a part of the Yakkhos sought refuge from the drought in Ceylon.

To this Jangala, or Beluchistan, campaign of Rama, may be referred also the account of the war, attributed to Krishna, and quoted by Moore, Page 314. The Cala Yavana is of course Kali Yavana, the Pulastiya king being a votary of Kali, but I think Moore takes rather a liberty in prefixing Deva, that is Devi, which if used at all would be after, and not before Kali. Deucalion of course has *quite* another derivation, and comes from Davke (Assyrian goddess) and Al-Iya-An; Al-Iya-An being the equivalent of the Hindu Trimurti, and the Chaldean Elu, Hea, Anu, Deucalion is simply an invocation (then began men to call themselves by the name of the Lord) of Davke and the Trimurti, and may be paraphrased "Three in one," which is what it intends. Kalyun, I should suppose a corruption of Kali Yoni, Kali the womb.

According to the Krishna myth, he (his votary) was defeated seventeen times, and succeeded ultimately by treacherously leading the army of the Yoni king into the territory of Muchu Kunda, (? Mul-ku-kuna), a powerful neutral king, and thereby enlisting his aid, to effect the defeat of his successful adversary.

Everybody is able to take different views of Krishna; I regard the word as a Skuthic variant of Vishnu, and the poems in his

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honour, as hymns and ballads in honor of the Skuthic Vishnu and his cult; of course foremost among his votaries must be ranked Rama.

Parasu Rama was son of Yamadagni, of the line of Bhrigu.

Rama Chandra is Rakuva, or of the line of Rahu; this word Chandra usually treated as Moon, I have not seen explained; it is here simply San-Dra, or Sun Ferment, but the Drā or Ra was early in secondary use in Chaldea as king. Of course as Dra, the ferment, he is of the line of Raku, the Ferment-king. Much confusion has arisen from this early use of Chandra, Sun, and the later use of Chandra or Sandha, Moon.

As Dasaratha, another confusion has arisen, many students not unnaturally looking on that epithet as the real name of the father of Rama. We have only to study the pictorial history of the time, to understand how chariots figured in the triumphal pageants, which characterised the Kshatraya nobles. If his father was ever called Dasaratha, it was because in his pageants ten chariots, with the symbols and flags of ten kingdoms subject to him, were led in triumph. It would be quite unprecedented to attribute such an epithet, as the original name of a king at B.C. 1500. I have little doubt however his father was only called Dasaratha at a later period from mistake, and the original was Rama himself. Whatever his father's name was, he was killed by a king called Thirus, or Diruj. I was surprised to find a similar name still kept up among the Chiefs of Perak, in Malacca, when I visited them just before the murder of the British Resident, Mr. Birch.

It would seem Thirus was the king, and Rama's father had retired into an ascetic life, a very usual occurence, while Rama was in exile at Kailasa, whence returning, after twenty battles he killed king Thirus, and annihilated the Kshatrayas.

This must be thus explained; Rama's father, a chief of the Parasa, under the Kshatraya Emperors of India, had some-how fallen into adverse circumstances and retired into ascetic life, while his son sought refuge with the Pulastiya Lords of the ten countries, beyond the reach of the Kshatraya influence.

Thirus suspecting the father of Rama of having concealed treasure (the cow myth), and finding him unwilling to reveal it, killed him. Thirus no doubt was of hostile religion and the Parasa family zealous in the cause of the great Sun Temple of Multan, which was not orthodox to a true Vaishnava. Hence we find the "Mul San," or Babylonian-Sun worshippers, rising in revolt on the execution of Rama's father, with Rama at their head, against the dynasty of Thirus. Besides making himself over-lord in the place of the reigning dynasty, Rama invaded Scinde and Beluchistan, and strengthened his position on the track of Peshawur to the gold lands of Balti and Badakshan.

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He then conquered Laraka, and allied himself successively with the aggrieved Ethiopian rulers of Andhra, Thonda and Jambuvāna, in whose territories the Pulastiya house had established the great Charitrapur or Emporia of Puri, Cauveripatam, Masalia and Mahavellipur; and again with the disaffected Vara of Ceylon, who after ejecting the father of Rāvana, had again been conquered by that prince. Conquering these one by one, and bringing reinforcements of his allies the Jambuwannar, the Hanumān, and the Thondamān with him, he crossed into Ceylon, and succeeded in killing his rival.

It is not certain that he ever visited Travancore or Laccadiva, but he doubtless received the tribute of those appanages of the Pulastiya empire. We thus see why Ravana has ten heads, they are: 1 Lankala, or Jangala, 2 Scinde, 3 Laraka, 4 Malabar, 5 Laccadiva, 6 Manda Diva or Ceylon, 7 Mahavellipur, 8 Cauveripatam and 9 Ganjam, with part of Kalinga, and 10 the Godaveri district. In his triumphant return, we may imagine Rama adopting the Kshatraya custom, and driving ten Chariots with their emblems, representing the ten heads of Ravana, in gorgeous pageant to the great Sun temple at Multan, and hence his proud epithet of Dasaratha, which in the dark ages of Indian learning was taken to be the name of his father. Such a junction of the father's name with the son's is I think by no means of such ancient usage in India, and it would certainly be hard to believe the old man killed by king Thirus, was the conqueror of the ten states, the Dasaratha.

The perversion of the name is no doubt attributable to the schemers who transferred to Oude, the fame of Ayudha, and who would be helped in the eyes of the ignorant masses by using the name of a king Dasaratha, for the epithet had been again taken by a successor of Chandragupta, of the Mayura Dynasty, and was doubtless a traditional one locally, when the Court of Oude rose to power.

Rama retired to Devagiri and the Konkan, with some new Brahman allies, to lead an ascetic life, and was probably succeeded at Multan by a son named Sambha, the reputed son of Krishna (Rama being an Avatār of Krishna), who gave his father latterly much trouble and anxiety owing to his insubordinate conduct, aided and abetted by Garuda or Narada, no doubt king of Dwarka, formerly called Dravida also, and Saurashtra or Suppara. At this period the Dwaraka race was certainly that whose emblem was the "Su bird" of Babylonia, which in India became the Brahmin Kite, and bore as its badge the Tulsi plant of Vishnu, and in later Dravida are still represented and now known as the Ko Vaisya, though only represented by small tribes of traders. Of the three classes, Malai, Valai, and Sivisara into which they are usually divided, the Malai are I think the Malwa, the Valai are the Valabha, whose capital of Valamipur, Cunningham

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tells us (Loc. cit. P. 323) was close to the modern village of *Wale*, a similar contraction; while the Sivisara are the servants of Siva Iswara or Siva Somnath, whose great temple is too famous to need comment.*

Dasaratha Rama is said to have invited to his coronation the kings of Kasi, Magadha, Sindu and Saurashtra, Unga and Suvira, and this shows us the extent then of the empire of the sole-lords, and that of their feudatories. Sindu had probably been conquered by him before his suzerainty was acknowledged, and was probably held by his nominee; otherwise not one of the ten heads of Ravana is invited.

As Ravana died about B. C. 1510, we may take the date B. C. 1520 for Rama's era, and the introduction of this Parasa dynasty.

I propose to tabulate thus the succession of the dynasties dominant over the others:—

Approximate date.	*Dynasty.*
B. C. 2330 to 2100—	Nagans under Kasyapa at Multan.
„ 2100 to 1900—	Nagans under Kasi, at Benares.
„ 2000 to 1800	1 Pali Arians of the Ganges Valley.
	2 Parasa dynasty at Multan.
	3 Chaldean-Nagan dynasty of Suppara or Suvira.
1520 to 1410	Parasa dynasty under Rama.
	Yadava or Yavana dynasty.
Exact dates.	
1410 to 921—	Pandawas and succeeding dynasties.
921 to 321—	Nandas of Magadha.
321 to 186	Mayuras of Magadha.

At B. C. 921 we see Kasi and Magadha become independent under the Nandas, while about B. C. 500 the seat of the Ayudha empire was removed from Multan to Kanyakubja, a sign of its great weakness.

That I am not wrong in thus eliminating Dasaratha from the post of father to Rama, is shown by the Ramayana itself; for is it was desired to identify the original Dasaratha with the Dasaratha of the Mayura dynasty, it was certainly impossible for the annalists to curtail the pedigree of that family by about a thousand years, withont violently shocking many prejudices, hence the necessity of leaving a long pedigree, although inconsistent with other matters. We thus find Rama reported to descend from Brachma, that is the creation of Adam, or else Noah, (it might be either), by 42 generations, while the illustrious Janaku of the more ancient line, had only 22 generations to Brachma; showing that the Rama era

* Sivisara has no connection I understand with the old Tamil word for "litter-bearer," not unlike it in sound.

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was about half way between that of Noah, and Dasaratha of Oude. I say Noah because in the legends of most countries* he is made the head of the pedigree, and there can be little doubt that he, and not Adam, is intended.

Garuda, the ally of Rama is called Nāgantika, which in Sanscrit is made Nāg-Antika, Snake killer, the original being no doubt Nag-Andava, or Anda, Lord of the Naga, an appropriate title for the king of the Japhetic Suvara.

Similarly Rama, in his own, and in his mythical form of Krishna, conquers Devantika and Narantika, two Asura lions sent by Kansa to destroy him. Kansa is probably a mutated form of Sanka, and stands for the king of the Sankala, just as if we read it "the Sank of Sankala," and the myth may be read that the Sank of Sankala, a maternal uncle of Rama, formed an unsuccessful alliance with Naranda and Devanda (and a lord, being the real original, for which the sanscrit Antika was ignorantly substituted) to destroy him. Nara anda would thus be king of Kura or Kusa (Kura = nara, man), and Deva Anda would be king of Devas, which probably here refers to Devagiri, or Deogur, which is apparently Thakara, or the Tagara of Arrian. Why these two kings should be called Asura, unless in the later sense of not being Sura, is inconceivable to me; I have little doubt the epithet Asura is a later one. As lions however they would be Sing or Sinha, and this title is probable. We are told Rama killed both. This shows he and the Garuda of Saurashtra, successfully opposed and defeated a combination of Laraka and Kura Kshetra, to assist Sankala.

Garuda is called Superna, perhaps a contraction of Subaranak, which is the same as Suvaranak, and shows us his position with regard to the Suvara Nagas as their Nak or Nag, that is king.

Tarksha, another epithet, is obscure, but is perhaps Tha-raksha, a substitution for Sa-raksha, the protector of the Sa or Suvara. Garuda itself I suspect to be only a mutated corruption for Rakusa, through a form "karusa" and Karuda.

The three sections of his subjects, met with in South India, the later Dravira, are shown to be ancient by the three colours of the Garuda, red, blue and green, which symbolise not three religions, but three races combined under his rule.

So far we have considered the history of a Parasa Rama, whose date I have given as about B. C. 1520. I am however disposed to regard the head of this tribe, who came into India about B. C. 1800 or a little earlier in all probability, as the first Rama of Indian Mythology, and the Rama who in the Vishnu Avataras, is given in the Mahabhārat as Parasu Rama. The next avatara is Rama,

* Indian countries, of course, here intended.

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Rama Chandra, and this I would refer to his Parasa descendent, of B. C. 1520, who restored the Parasa dynasty, and doctrine; and whose exploits are those we have considered. He should then be described as Rama Chandra or Parasa Rama II. The third Rama, is one of the Mayura princes of a later time, who again took the epithet Dasaratha, and reigned at Oude, and to whom the exploits of Parasu Rama II, or Rama the Great, have been fraudulently transferred.

The Krishna Avatara is probably that of a prince of that name, of the Mahabhārata era, B. C. 1410, who revived the family influence of the Yadavas or Yavanas.

Bala Rama I am much disposed to regard as a late phonetic substitution for Bel or Bal Sāma, which might be written Bal Rāma, and would be Shem or Benu Raja, very likely to be the first leader of the Parasa towards India; and I should attribute the deification of the brother of Krishna, king of Dwaraka, to a confusion of ideas between the original Bal Rāma, and a prince Bala Rāma sung of in the Mahabhārata Sāgas.

The Draviras were no doubt driven to the south by this Yadava or Yavana usurpation of the royal family of Mathura, of which Krishna was one king, from Guzerat and Saurashtra, taking with them the Tamul language. Yavana through a form Yavena, Yavenu, Iya-venu, or Arrow God, the equivalent of the western Jehovah, would be also an equivalent of Ya-deva or Iya-deva or Arrow God, and I think this is the origin of that much misunderstood term.

As Iya-banu, Hea-banu; Arrow-father, or "God-the-Preserver Father," the origin would have Yavana, as an alternative form with Yavena, from Banu and Benu.

Of the settlement by Rama of Malabar, before returning north, and the steps he took to counteract the Snakes, Nagas, or Ahi, who resisted his new colonies, I propose to treat hereafter, and separately. The legend that he recovered this tract from the ocean or Samudra, I regard as a mistaken translation. The original was no doubt Samudrawa, or Samudraya, "the Sea-king, or Vi-king"; it refers to the Viking ruler under the Chaldean Samarim, and perhaps the original name stood in Chaldean as Samar-dūr, whence Samar-durawu, the Sanscrit translation, from which "Samudraya" or Viking, and the Sinhalese "Hamu-duru" or "lord" are alike *phonetic substitutions adapted to convey a sense deemed appropriate in a foreign language.* Thākara. that is Sākara or Sāgara, which in Sanscrit means ocean, was probably the early capital of this maritime empire in India.

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NOTE 3.

ON THE HOUSE OF PULASTIA.

The Pulastia princes are always spoken of as a proud, overbearing family, but of universally acknowledged high descent, and illustrious pre-eminence. They must not be confused with the Rakshasa.

It would seem from one account that Kasyapa, first king of Multan, had married Khasa, a daughter of Daksha or Enoch, and this Khasa had, I suppose by her husband Kasyapa, a son named Raksha or Yaksha, from whom the Rakshasa descend. This Raksha I recognise as Atlas; Raksha son of Kasyapa or Japhet, being Atlas son of Japetos, had a wife and a daughter each named Electra. One Electra married Coruthos, king of Etruria, but by a liaison with Jupiter, (or Bel), here probably Shem, she bore two sons Dardanos and Jasion. This Jasion formed a kingdom in Arcadia and also succeeded Coruthos in Etruria, but was killed by Dardanos who then retreated to Samothrace and Teucria, and by marriage with the daughter of Teucer, inaugurated a new dynasty at Troy. The Rakshas were thus Semito-Japhetic in blood, and from their illustrious pedigree naturally dominated the Vara Japhetites. To Dardanus I would attribute the Daradas, settled first in Muscat, after leaving Chaldea; and driven inland by the San-chalas, and then by the Pulastiyans, up the western side of the Indus valley after in part migrating to India, and finally settled from Dadar, near the Bolan pass, to the Swat valley. It would have been from contact with these Daradas, or Dards, that the Zendic Arians learnt Sacti worship, and as it was among the Rakshasa of the East, so among those of the west, we find it recorded that Dardanus introduced Sacti worship, and the "Palladium," doubtless a stone like the Yoni of Hingulaj, in Beluchistan. This Athene, or Aith-en, is Hestia or Vesta, Anu-nit, and Singula, and the Anou-ke of Egypt.

In the Vishnu Puranam (there is no accounting for taste) they are described as ugly men with long beards, and I refer to the Rakshasa kings the bearded type so exquisitely illustrated in Moore's Pantheon, Plate 82, from a very ancient granite (? basalt), in which this early Indian type at once recalls our own Vikings.

It is clear from his marrying the antediluvian Daksha's daughter, that Kasyapa was either Noah himself, or one of his sons; as Japhet appears to be Kasyapa, husband of Khasa, Raksha must be his son, and is perhaps the Hiranya Yaksa, that is Yaksha Chus, of Indian

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mythology. The Rąmāyana speaks of "kings of the race of Pulastiya, Yakshas of Ceylon," and from this perhaps, the idea has gained footing that the Pulastiya were themselves of Yaksha descent. This I think is mistaken; the Rakshas were the early race who came to Ceylon with the Varas while only inhabited by the Oja aboriginees, and before the Pulastiya dynasty. Elsewhere we find Visrava advising Kuvera to establish a colony at Lankapura, which the Rakshasi had abandoned, owing to Vishnu. This at first seems to refer to a plague or drought caused by the Sun, but on second consideration it would seem rather to mean that the Rakshasi had been expelled by votaries of Vishnu, and this was just the period when the San-Chalas were monopolising the Indian coast trade, and it is probable the rival port of Trincomali or Lankapura had been conquered and destroyed by them.

These Raksha or Rakshasa were thus an early Vara race, descended from the mother of Dardanus, whence their peculiar customs in regard to succession to property through females, to the exclusion of males. The Pulastiya princes came at the head of the Kinnara, a race symbolised by a horse's head, and dominated the Rakshasa, the Saliya, and the Ethiopians, about B.C. 1700 to 1600. I should suppose them to be the dependents of Zinziros, great grandson of Nimrod; and king of Babylon. Why a horse's head should be used, I will show elsewhere; but a few remarks are necessary on the Kinnara, the immediate followers of Rawana's ancestors. The Egyptian bird Ibis representing Abis or Apis, God of light, was a variant of Geranos, (Gr:) Keren, our word crane. From this symbol Apollo was called Cranæus, Carneus, Grannus, while the priest of Kubele, or Melissa, the abducted wife of Misra was Karnas.

The feasts of Apollo were Kerenaia or Karneia, from the same source. The word Keren, and the Greek Keras, had a very early sense of "horn", whether as the "horn of the unicorn" or otherwise. It was probably a gloss for the linga, for though the left-handed symbolism must not be exaggerated, it cannot be altogether ignored, and the linga had not in the earliest times the effect of conveying any indelicate ideas. As if the Crane, in Holland and Germany, we still find the Stork held in superstitious reverence; while in North India, Japan, and probably elsewhere, the Crane is still an object of special veneration, and admiration. If we may venture to suppose the Palmedea Cornuta, horned Crane of South America, or an allied species, once found either in Chaldea or Africa, we should see in that bird and its horn, the perfect ornithic analogue of the unicorn. The ibis was evidently not adopted from this reason, but probably from its arrival and departure accompanying the Nile floods, whence it was substituted for the Keren.* Kur En, a possible

* The god Krān is still invoked in Ceylon.

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derivative, is Bel the Sun, which in one dialect would be Kun Ares, and again Bar Sam. As however we cannot suspect the Pulastiya family to have a Semitic descent, they would use the Hamitic Sun, and not the Semitic Sun. "Ares" and words meaning Arian are as Semitic terms no doubt subsequent to the conquest of the Hamite Ares by the Semite Ares, Shem. We may therefore expect to find either Ares, or Sinha, the later Indo-Skuthic term, in use under the Pulastiya dynasty of Egypt and Arabia. As Sinha is quite Indo-Skuthic, Ares remains the most probable term. Kun, in Kumar, Konar and such words, we know was, and is, an Indo-Skuthic term. Kun Ares, in Semitic Khan Ares, is therefore a fair exchange of Kur En, adapted to an Indo-Skuthic form, and in the votaries of Kun Ares or Khan Ares, I would propose to recognize the Kinnaras of Indian myth. There is however a variant etymology, which can only be cleared up by the discovery of further particulars of Heabani's death. I have stated that Shem or "Izdubar" only adopted the title of "lion-sun" from the Hamites. If we may suppose Heabani who was killed by Narasinha, was not killed by the Semitic Lion-sun, but by a king of Babylon under the title Nara-sinha, which as Sinh-nara is, a possible form of Kinnara, we should have the authority of "Izdubar's" speech to Ragmu, in which he says "he covered him" and, "he tore him like a lion" as if it was done by a third party; it is equally however as possible he spoke of a Cushite, as that he described himself acting under divine guidance in the third person; so that we must await further materials to be quite certain. Meanwhile, whether Narasinha who killed Heabani was Semitic or Hamitic, the etymology of Kinnara, may come from Sinh-nara "Lion-sun, of waters, or of men" on the Semitic side, and also "Moon of waters," or men" on the Hamitic, from Sin, Moon; and again from Khan Ares; while on the Hamitic side, Kun Ares also gives us Kunara, and thence also Kanara, Kunara, Konara, all variants of one name Kur En, Suriya Brachma.

I should regard the Pulastiya princes as descendants of Zinziros, or else of Museri, king of Egypt, and so of Hamitic descent, and coming to India with Kinnara (Kanara) followers, who colonised land to the west of the Indus valley, and Canara or Karnata in South India, introducing the Egyptian elements of religion and ethnology.

Herons in Ceylon, or rather egrets, were treated with the respect given elsewhere to cranes, storks and ibises, as was and is also, the Anastomus or shell ibis. Some Kinnaras still exist in Ceylon as a distinct race.

The Kinăras or Kinnăras were at a later time called ***the horned*** musicians of Indra—when their origin was lost, and the symbol substituted for the reality; like the Gandharvas they introduced to India new musical instruments and a new school of music,

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A study of the instruments, songs, or rather chants, and dances of the different races, is an important aid to the Indian Ethnologist. To the Jangalas or Sanchalas we owe the wild music of the Chank, or Sancha, the Concha of their temples in Europe. To this the Kanaras or Kinnaras added stringed varieties of the Kithara or Vina, and the trumpet-horn; all three were diffused widely under the Pulastiya Chatrapatis.

In Egypt, Bryant says (Vol. 2, P. 19), the harp was Kinnor, and its maker was Kinaras.

The religion of the Pulastiyan Kinaras, and their predecessors, the Rakshasa and Sanchala, may be thus tabulated:—

	Race.	*Emblem of Supreme God.*
First Stage ...	Rakshasa	... Female.
	Sanchala	... Male.
	Kinnara	... Male and female in union.
Second Stage...	Rakshasa	... Female and the male subordinate.
	Sanchala	... Male and the female subordinate.
	Kinnara	... Male, and female.

Each is phallic. The Kinnaras take the phallic god-head, Sadasiva; the other two exclude the complete phallic emblem from the first stage, or god-head, and introduce it in the second stage.

The Rakshasa thus derive the two phallic emblems when separated from one, the female or Venus; the Sanchalas from one, the male or the Sun. This religious test is invaluable in tracing the Rakshasa.

The Arabian form of Sacti worship, I may add briefly, was, (confer Constantine Porphyrogenetos) given first to Venus, as Koubar, the Indian Kuvaruni; this Constantine says was equivalent to "God the Aphrodite," as shown by their invocation to her of "Alla Oua Koubar". Koubar has an alternative derivation from Ku-baris, royal ark or boat; and Ku-Var (or Bar), royal ferment. Oua is the Chaldean Hea, God the Preserver, but is also perhaps used in a later sense of "the heavens," or Cœlus. The invocation may thus be to the Moon, as God the royal ark of the heavens, or of preservation. It has a more archaic sense also of "Elu Hea Ku-Vara," or royal ferment of Creation (Elu or Alla) and Preservation (Hea or Oua); in this we may read a sense of "Womb" "Yoni" or "Mother" (Ku-var) of the linga (Elu) and Yoni (Hea); Hea, or Hari of India, being sometimes treated as female. Alla Oua would then answer to Indian Hara Hari, and Kuvar to Māya, or Uma. Of course the eastern Yoni, and the Western Ione are the same word differing in spelling, and but slightly in sound.

This Saktic, rather than Saivite form of invocation, the later Saracens turned to Allah, Allah Oua Kubara Allah, thus making

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it convey a doctrinal sense of "Linga! Linga of the Yoni of the Linga-Yoni," so denying the primal passive monad of the Sakti worshippers, and substituting a primal active monad, as the supreme God-head, and so elaborately emphasising their abhorrence of the Rakshasa or Yona religion.

I have made this digression as the religion is here so important an ethnic guide and clue; and I must also ask the reader to compare with Koubar of the Rakshasa, the Artimpasa of the Sakha, of whose name Sakha, Rakshasa is perhaps a near variant, although a very important one; Sa-kha or Kha-sa, is to be distinguished from Rak-khasa or Sak-khas and Khas-sak, which gives us the real origin of Khasa and Khassa, or two distinct ethnic branches. The Khassa, or Kassi were I think the Sumurga Skyths, descendents of Cush, by sons other than Nimrod. In Pali Kassa means "rice growers" or Khet ajhiwo, that is "field tillers" literally, but refers to rice fields.

The Khasa and Chasdim were, I think, Tigrakhuda Skyths; probably descendents and subjects of Nimrod, while the Khassa were named after Cush, with whom the daughter of Khasa, Ishtar, had also been married.

There were thus Sakha or Khasa, and Khas-Sakhas, and again Rak-Sakhas or Rak-Khasa, that is Khasa, Khassa, and Rakshasa, Thus while the Rakshasa and Khassa Skyth worshipped Artimpasa, Kuvaruni or Koubar, the Khasa or Royal Skyths made a minor deity of her, and raised in her place the god of the Saracens, Royal Skyths, or Sar Sakas, who was Thami-Masdas, Thami being probably rain (Temi, still used in Elu for wet) and wisdom (Themis), the twofold attribute, or esoteric and exoteric quality, of Kuvara, as distinguished from Kuvarani. Thamimasadas, or "the great giver of rain" may be expressed "Temi-maha-dath" in modern Elu, and means "the great giver of wetting."

All this digression is I hope not without its use in illustrating the origin of the Pulastiyan dominion, and the Indo-Skuthic element in India, and showing the influence there both of Sumurga and Tigrakhuda, Skyth and Royal Skyth, Kassi and Kasi.

The Rakshasa colonies, were thus taken back from the Saliya, B.C. 1700 to 1600 by the Pulastiya family, and I have elsewhere said that the Hingulaj, or Singula Raj, against which Rama marched so far as the temple of Hingulaj in Beluchistan, was either Arabia or Chaldea which supported the aggressions of this dynasty, and it was no doubt (and I say this after minutely analysing the magnificent works of Ferguson on the Cave Temples, and Serpent and Tree worship) to this early dynasty, (between B. C. 1700 and B.C. 1500), or to the earlier one of the Saliya, that we must ascribe the older rock temples of Laraka, Mahavellipur, and the Godaveri. I hope here-

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after to form my critique on the evidence to this effect into an essay, having already satisfied myself on the subject, after a very exhaustive research, which leaves no shadow of a doubt any where, in my mind.

A prince of the Kinnara, Kuvera, seems to have been the head of the Pulastia house, and I think this name is not a personal one, but the title borne by the successive rulers. Kuvar, is Varku which is the "Ferment king," which Babylonian students will recognise as sanctioned by Chaldean usage. Hence one of the many phonetic substitutions in the name of Cabul; Kuvar, being the same as Kubar, and applied to Cabul under the house of Pulastiya. Dwaraka, and Dravira itself, I am disposed to regard as a phonetic equivalent of an older name of Var Raka, and Warka of Chaldea. As Dravira, Dra=Var and Vira=Ku, or Raka.

We find a cadet of this house, Kuvera, advised by his father Visrava, to form a settlement at Alankapura (Trincomali) then abandoned. This was done with the aid of some of the Munda subjects of the Satrapy, after whom Ceylon was called Manda Diva. Subsequently we find the dynasty expelled from Ceylon, no doubt by the Paravara and Sali whom they had dispossessed, with the aid of the Rakshasa and Vara remnant in Ceylon itself.

Ravana, is given as son of Visravana, brother of Kuvera, both being sons of Visrava. Now by reversing these Skythic names, Visrava becomes Avarsiv, that is Avara Siva, which is good Babylonian. Following this plan one of his sons is Aravuk, which, as Arap or Arab is also "ferment," is Arab-uk, "Ferment King"; which is exactly equivalent to the earliest sense of Kuvara, "King ferment" and gives us the origin of the name of the Arabitœ, the Beluchistan subjects of the Pulastiya Satrapy. His other son is Visravana, which becomes Anavarsiv, or Ana-vara-siv, also good Babylonian. Ravana is thus Anavar, which again is good Babylonian.* We thus find the later Satraps Anavarasiv, and Ana-var dedicated by their name to Anu or Maha Iswara, whose Sacti was the great goddess of early Babylonia, our lady of Bitana, Singula, whose statue was removed to Elam "a country unsuited to her" by the king of Elam, Kudur-Nanhundi, who reigned B.C. 2280, as we know by the record of Assurbanipal, given in "Assyrian discoveries" by Smith.

This gives us a suggestion that these votaries of the lord of Uma Bit Ana, our Lady of the house of Ana, were descended from the royal family reigning in Chaldea at B.C. 2280, which undoubtedly was also of Pulastiya; Pulastiya is of course from Vul and Asti, fire; which became Ista, Ishtar and Vesta.

In Ana-Avar-Siv and Arav-uk, sons of Avar-Siv, we see the usual oriental mode of expressing the race by the name of its founder,

* In Elu Ravana is changed to Rawul, apparently the English Raoul.

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and we must read it as, the race of Avar-Siv was divided into two sections, that of Arav-ku and Ana-avar-siv. To Aravku we must attribute the province that stretched from Beluchistan to Cabul; while the Anavara-siv section assumed command of Guzerat and Laraka, and as their name implies, were Saivites, worshipping Ana and Vara or Avar; while the Arav-ku worshipped "God the Fermenter," probably in the Linga, or male form only.

The name "Ana-vara-siv" of these "Anavara" or Saivites, whose division of the Satrapy was Guzerat, and perhaps Scinde, and Bombay, we find in the Analwara of Guzerat, fully discussed by Cunningham (loc. cit. p. 320) with his usual erudition and felicity. This explains the story that Ravana, having rebelled against Siva, lost one head; this is simply that having disgusted his Sivite subjects of Analwara by religious intolerance, they successfully threw off his yoke. It is to this successful rebellion, we may attribute the invitation of the rebel prince to the coronation of Rama, as he would naturally seek that monarch's alliance.

This leads us to the return of Ravana to the religion of Siva, and in allusion to his subsequent Sivite intolerance, we find the account of his persecution of the gods which from so long ago as Moore's work (p. 332) has been known to us. Moore says, quoting Ramayana, "where Ravana remains, the sun loses its force, the winds (maruts) cease to blow, the fire to burn; the rolling ocean seeing him stills its waves." This is simply, when Ravana reintroduced the Yoni-linga worship, the worship of Vayu, Suriya, Agni, and Varuna, was persecuted and suppressed.

The Beluchistan subjects of Pulastiya called Sanchalas, Sankalas, Langalas or Jangalas, were distinct from the Arabita, and seem to take their name from Sanchi Dwipa, which is Egypt and Libya, or North Africa, Sancha or Saka was an island with seven mountains, and seven rivers, where grew the tree that created delight, *i. e.* Myrrh; the Vrihad Namā (cf. Moore p. 45 and Wilford, As. Res. vol. 3) says "Iswara with his consort Parvati descended from heaven and chose for his abode the land of Misra, in Sanchi Dwip." This is, the religion of Siva Iswara leaving Susa, (heaven), chose as its abode the land of Misra (Egypt) in Sanchi Dvip. Sancha is no doubt San-Chus, and the Etrurian Sancus; "Pars voce Sancum clamebant"; the God invoked by the Sabines. This is the origin of the myth transferred from the Nile to the Ganges, that the holy river sprang from the feet of Vishnu, the Aithiopians of Aithiopia, and thence fell on the head of Siva, that is Misra, or Egypt. It is highly probable the Pulastiya princes of India came shortly after these Sanchalas, the San Sala, "Salü" or "priests of the Sun" who migrated to Beluchistan and Scinde, about 1800 to 1700 B. C., and were thus of Babylonian descent, domiciled in Egypt. As

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Chaliyas, Shalas and Salas, this sacerdotal tribe were widely diffused in India, and besides the wealthy state of Masalia, gave a name, Salike, to Ceylon among other localities. These Sanchalas left to avoid Sivite persecution, and sought refuge in India, where again under the Pulastiya rule Saivism over-took them (cf. note on the names of Ceylon.)

It would seem that when Ravana was a lad, his family were expelled from Ceylon; and Vibhishana, either brother, or paternal uncle of Ravana, spoken of as his brother, retired from Lanka to Gandhamadana, where he dwelt with white chatram, and white garlands, on the Sveha Parvata or white mountains, probably the Takt-i-Sulima. The white chatram and white garlands, denote that he had adopted either Saivism or Budhism, and as the family were then all Saivites, the special notice indicates he had joined the Svetambara Budhists. This prince was deified in Ceylon, and formerly worshipped at Kelani as Wibesana Dewa Raja. Ravana's symbol would seem to have been a horse head, probably Hippa, or Sippa, the mystic *horse-ship* that preserved the seeds of life, Confer Borsippa, Sippara, and such words.* The shape of a horse's head is not unlike in outline to the Celestial Argos, of which only one end appears in the constellation at a time; it is probable the idea involved is the same, the horse's head being the older form.

I referred to Herodotus for a reference to the Beluchistan subjects of the house of Pulastiya, and was much surprised to find the horse head still used by them as a badge, at 480 B. C. when they sent their contingent to the army of Xerxes. They are represented (Book 7 ch. 70) as marshalled with the Indians, and are said to differ only from the African Ethiopians in their hair being straight and not woolly. They wore upon their heads the "scalps of horses, with the ears and mane attached" and for shields used the skins of Cranes.

These are evidently the horse-headed Kinnaras of Indian mythology. The name Kinnara may thus also be referred to the Crane-symbol of the sun, and both the horse-head aud the crane be held as symbols of the worship of Hippa, the boat of life, and the crane sun, lord of rays, the modern Indian Kadirai Andavan, or Skanda.

The Chatrapati-raj, corrupted by the later Arabs from Chatpatraj to Zabedj, long continued more or less to hold together, but under the Pulastiya rule the ten heads of Ravana were, Sankala or Jangala, probably part of the Assyrian Bit Sangibuti; Scinde; Laraka; Guzerat; Malabar; Laccadive Lanka, transferred to Travancore when Lanka was submerged; Ceylon; Cauveripatam; Māsālia, a name of common origin with the Marseilles in France; and possibly Puri, with parts of Kalinga and Ganjam as its territory, in which case Guzerat must be treated as part of Scinde.

* From Hippa comes "ship."

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Ravana, or Anavara, may be made Rabana and Anabar a pleasure, and is thus of common origin with the name of the Rabha Kachchars, whom I propose to treat as a remnant of the Saba (that is, Raba) of Dionysius, who thus left the other Arabita and took refuge with Wibishana, brother of Ravana, in the territory of the Kassi of the North.

A few words in conclusion on the remnants of the Pulastiya empire in Scinde, and Las Bela, the land of the Sanchalas or San-salas. Las is modern "plain," but Las is I think also a reversal of Sala, and Sal Bela carries us back to Pulastiyan times. All this coast however preserves archaic names, and Masson points out Arrian's names of Malana, Araba, Kalama, Derembosa and Kophas, in the Malan, Araba, Kalamat, Darambab and Kaphan of today. Las Bela might refer to Las, Sacti of Nergal, but I think the former derivation is correct.

The great tribe of the Jats, speaking Jatki, I am disposed to regard as the descendants of the immediate followers of the Chatrapati kings, and the word Jat, to treat as a corruption of Chat. The name Brahui is apparently a corruption of Phra-su, and I think it probable the Brahui or Phrasui will be found to be the Phra or "fire" worshippers of the Su race.

The Jats are still widely diffused, and not confined to Cutch Gandava, which is, however, now their head quarters.

The Rinds may be looked upon as a race of mixed tribes of Jats and Balochchis, who, residing long in Scinde, acquired the title of Sindh, corrupted to Rind, which has the advantage of having a modern sense of brave. I should regard them as an Indian hotch-potch of all the tribes that had inhabited Scinde, driven out by the Mahomedans. The Khakhas of today may perhaps be the Kaikaya tribe against which Râma is said to have assisted Ravana, and otherwise unknown.* The Minghals and Bizanja, who speak Baluchki, are probably the descendants of the Skythic Persians of Anszu; one class of the Minghals is the Pahlava-ānzai, which seems to be the Pahlavas of Anzu. The Marri seem to be the Bit Matti of the Assyrians.

The Rodani and Sirperra require further elucidation and may prove of exceptional interest, and Hughes (Beluchistan, &c.) identifies the Sirperra with the Saraparæ of Pliny. These Sarapara and Rodani or Rodahi no doubt form part of the same race. Such tribes as the Rakshani, perhaps the Rakshasa, and Saka, show how great an interest may be involved in the ethnology of Beluchistan, and I have briefly noticed these apparent identities hoping to attract some one's attention to Beluchistani ethnology, as of the most interesting importance.

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* I mean in the West; in the East they were found in Ceylon as a section of the Mukkuvara; the Andamanese are called in Ceylon the Khaka Mukkaru and are no doubt a branch of those of Ceylon.

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This district will be found included in the Assyrian chronicles; the mountains of Sarsad, perhaps are Hali-hadra, and numerous towns are mentioned, of which Nichara near Kelat, may be a city I doubtfully connected with Jellalabad. Nikara is quite an Assyrian name. Sebi or Siwi may be Kar Zipiya or Zibur; and Dadara suggests a southern extension of the Darada kingdom; but I do not wish here to anticipate on this subject, and merely indicate the connection.

The Jokias are apparently a branch of the Joriyas, and the Med of the Mands. Shāl or Quetta was no doubt in the Pulastiyan empire, and like Las is a corruption of Sala. The name Jadgal or Jatgal suggests the Jangala of the Puranam. The Korwar may well be a branch of the Korwa now in India. The Pulastiya kingdom of Sanchala, or Las Bela, extending to Sala or Quetta, was bounded on the East by the Mand-Abhira kingdom of Scinde, also under them, and on the West by the Med or Mand Ichthiophagi, of Makrān. The emporium was probably at Bela, and the citadel at the ruined city of Shahr Roghan, an account of which I extract from Hughes Beluchistan, page 146, as follows:—

"On either side of a wild, broken ravine the rocks rise perpendicularly to the height of 400 or 500 feet, and are excavated as far as can be seen in some places, where there is footing to ascend up to the summit. These excavations are most numerous along the lower part of the 'hills, and form distinct houses, most of which are uninjured by time. They consist in general of a room 15 feet square, forming a kind of open verandah, with an interior chamber of the same dimensions, to which admittance is gained by a door. There are niches for lamps in many, and a place built up and covered in, apparently to hold grain. Most of them had once been plastered with clay, and in a few, where the form of the rock allowed of its being done, the interior apartment is lighted by small windows. The houses at the summits of the cliffs are now inaccessible, from the narrow, precipitous paths by which they were approached having been worn away, and those at the base appear to have been occupied by the poorer class of inhabitants, for many of them are merely irregular shaped holes with a rudely constructed door."

For about half a mile the cliffs are excavated on both sides to a considerable height, and, taking the remains of the houses into account, I think there cannot be less altogether than 1500. In one place a row of seven in a very good state of preservation was pointed out by the guides as the residence of the seven friends, and further on we came to the grandest of all, the palace of Badal Jumāl. At this part the hill, by the abrupt turning of the ravine, juts out in a narrow point, and towards the extremity forms a natural

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wall of rock about 300 feet high and 20 feet thick. Halfway it had been cut through and a chamber constructed about 20' feet square, with the two opposite sides open. It is entered by a passage leading through a mass of rock, partly over hanging the ravine, and on the other side of the apartment two doors give admittance to two spacious retreat. At the summit of the hill near it there is another building, which my attendants said was the mosque where the princess was rescued by Saif-ul-malik when the demons attempted to carry her off.

The legend quoted on page 147 is of interest as it makes the king of the country have an only daughter, who is married to an Egyptian Viking, Saif-ul-malik, son of the king of Egypt. This may well be a local record of the foundation of the dynasty of Pulastiya under an Egypta-Chaldean prince. The statement it was "in the reign of Solomon" coming in a Mahomedan tradition, merely means it was in the dim antiquity long before the era of Mohamed, but the names Badal Jumāl, and Saif-ul-malik probably have some phonetic value. Badal Sumāli is not an unlikely sound for the name of the Jangala or Sanchala princess, but Saif-ul-malik seems likely to be a corruption of Saiva Malek, the Saivite prince, and would be appropriate to the founder of the Indian Pulastiya dynasty. The demon lovers may well have been Naga and Vara princes from the coast of India.

But confer the whole story of Perseus and Andromeda. I think it highly probable the Egyptian Prince is Perseus, son of an Egyptian king, and the daughter of Nahor, identified by me as a Chaldean king; if Perseus married the Sanchala princess, (Andromeda), who was secured in this rock citadel from the violent overtures of native Indian princes, the Pulastiya princes would thus inherit the blood of the Memphite kings, also of the Chaldean Sargon and the Heraclidœ, and the Semitic kings of Chaldea and Arabia, as well as that of the San-chala princes.

This excavated city may well have been the first example in India of cave temples and houses, and was repeated in a most luxurious form for royal use in Guzerat.* In the peninsular it seems only to have been adapted for sacred purposes. This account should be conferred with the account of Petra, given in Keith, Prophecy, chapter 8, from which I extract as follows:—

(Count Portales).—"The windows which are frequently seen in the strange edifices, cut out of the lateral walls of the side, and of the valley into which it opens, show that these constructions were, in part at least, if not all, dwellings and not tombs. I am indeed inclined to believe, that those of the excavations which served for the sepulchre of the dead, were devoted to this purpose at a later period, and that this change took place at the time which Petra

* I exclude as of uncertain age the rock dwellings of Bamian, no doubt in great part Kephenian, and of common origin with Shah Roghan.

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was a Roman colony. Besides the windows which we noticed in several of these edifices, we saw here and there holes in the rocks above the entrance of the cells, which holes were evidently intended for the insertion of joists belonging to a part of the edifice now ruined, and constructed in front of the excavations"

(Dr. Wilson).—"We spent more than a couple of hours in exploring them; for though they were not very remarkable in point of art, being of the most simple construction, many of them unequivocally appeared to us to have been the abodes of the living, and not of the dead. In these excavations we sometimes found apartments and recesses which did not at all appear fitted for the reception of coffins or sarcophagi, but obviously intended for family convenience. Some of them have windows as well as doors. In front of two or three of them are receptacles for water. They are approachable by a common way, exactly such as the wants of living inhabitants would suggest, &c."

"There, on the North-east side of the valley, one excavation is thirty-nine feet by thirty-eight, in which there are no inner excavations, and the only recess is a small cubical one of seven feet. The door is about ten feet high, and nearly seven broad, with a window on each side, and three windows above, exactly in the same manner as if formed for an upper storey, the central one being larger than those on the sides. The whole apartment is well lighted; and on its base the central part is lower than the sides, which form, as it were, a raised seat or divan, on the end, and on both sides. The central part forms an area twenty-eight feet and a half by twenty-two; the elevation forms three sides of a parellalogram, regularly cut and raised at least two feet eight inches above the floor, with a step, or rather seat, a few inches lower, cut all around. The whole is finished with perfect regularity.

"Beside it, is another apartment, similarly formed and benched, without any cavities, twenty three feet by twenty two, having side chamber with a window. In both, there are openings for bars to the doors. Close by is a circular excavation seemingly an oven. On the same ledge of rock a third chamber, with two openings or windows, is about nineteen feet square; and a fourth, at the foot of a connecting staircase, twenty feet and a half by seventeen feet four inches. (Others are close around). In none of these are there any recesses for the dead, as in those that ultimately at least may have been used for tombs. Beyond this cluster of apartments, which would have formed no mean suite of chambers for a prince of Edom, is a chamber, with two windows, sixteen feet nine inches by fifteen and a half, of precisely similar construction, with a lower place in the centre, and an upper along three of the sides, with a step or seat between them."

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The two cities of Shahr Roghan and Selah or Petra are thus precisely similar, except that Shahr Roghan is much smaller; both may be referred to the Horites, whose colony of Kepheni was acquired by an Egyptian Prince from whom the Sali descended.* It is to the Pulastiya house I refer the majority of the great cave temples of India, apart from the later Budhist ones, and under them we find the Horite use of excavated dwellings abandoned, and the excavations continued for sacred purposes only.

The Hamitic Egyptian dynasty of Pulastiya thus succeeded to the colonies of the Horites and the Sala or Sanchala race, but the change was gradual, and, therefore, not clearly marked in history.

The death of Ravana at B. C. 1510 or thereabouts, compares valuably with 1451 B. C., the time of Moses, and indicates conclusively the Egyptian dynasty from which the Pulastiya house came.

Perhaps the most valuable aid to Indian Ethnology now procurable, is a notice of the tribes of Beluchistan, on the plan of Dalton's Ethnology of Bengal. Such a word would illustrate what remains of the Pulastiyan era.

* The Kepheni of the East are the Caphtorim of the West, the name being identical.

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NOTE No. 4.

ON KING YAMA, AND CONTEMPORARY DYNASTIES.

I HAVE said Yama was the name, or perhaps the title, of the king who led the Pali Arians to India, which as the lowcountry below the mountains on the North, was Pātāla. He was of the Suriyawansa, a Vaivaswata. Hence he is called Vaivaswata Yama, and Susan Yama, (Moore, Pantheon, p. 303). Susan Yama is Yama of the Susan tribe, by which I understand that these Pali Arians were the original sons of Elam, Semitic Elamites, nomads over Shushan and Elam, and as Susan Yama, to be distinguished from the tribe of Yamadagni. Kritanta, another name seems not so much to convey a later sense Kritu Antika, but to be Kirata Anda, Lord of the Kiratas; the change to Antika, destroyer, from Andava, Lord, being of later introduction, when too Patala became Hell; Angiras, or Ankiras, would be Lord or Nāk of the Kiras, a variant of Kritanta.

Dharmarāja Yama, and Petri Yama are perhaps allusions, not to this Yama, but to Noah, the just man, Father of the Patriarchs.

Yama then was either Noah himself, or Yama was confused in later times with Noah. If Noah led the Pali Arians to India, then the Puranic era 2100 B. C. would well suit that event.

It is however equally likely Yama was a near descendent of Noah's, who took certain advice given him prophetically by Noah, and on the change of weather that occured owing to certain astronomical laws, led his tribe, as ordered, to India.

In treating Yama as a contraction, I am supported by the fact that the old Chinese form is Yanmalo, which is a Chinese transcript of Yan-masa or Yan-maka. Again we see the fuller form in Yamadagni, which is Yamath, and hence Yamas, agni; and in Yamaki his Sacti. Yama was no doubt more correctly written Yamas or Yamak.

I have shown how Lamech, Elam, and Yama may be identified by the sense with Otiartes and Oxuartes, in study No. 4. Ubaratutu is not easy to illustrate, but seems to be Uthuth-arabu, or Ushus-arabu. Ushu is likely to be a form of Ok-su, and Sarabs, or Arabs is a form of Sur and other words for ferment. Usu-sarabs was perhaps the original and not Usus-arabs.

Hence we find Lamech, Elam, Yama, Otiartes and Oxuartes all variants of one name in different dialects.

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According to the Puranas, as quoted by Wilford and Moore, Yama had two dogs, Kerbura, which Wilford says means "varied" or clouded, and Syama, black. Kerbura was also called Trisiras, a well known constellation connected with the myth of the Asvini, lately explained by Kunthe.

Syama is akin to Thama, black, and carries us to Tammuz husband of Ishtar, whom I suggest as Canaan. In their ethnic sense, Syama then would be the Canaanitic aboriginees to the south of Pattala. In Pattala itself dwelt Seshnaga, a branch of the Nagan race, side by side with whom the Pali Arians settled down.

Kerbura in this light we may suppose was Cabul, with three heads, or kingdoms, the Parasa, the Khasi, the Gandhavara. Kashmala, the servant of Yama, as king of Hell, would in this light be the Khasi Malai people, who took charge of all social offenders and consigned them to penal servitude for life, in the gold mines and works of the mountains between Badakshan and Cashmere The existence of such a convict settlement is shown in the notes to the French edition of Fa Hian, where Remusat translates from the Kon-kin-thou-shou, Pian-i-tian, chap. 63, (p. 48 of Laidlay's edition); the author speaking of Ujjana, says men who merit death are banished to the S. W. of the mountains of "intelligence" which would be Bhut or Mēn; here he tells us over the mountain Tanthe on which a temple has been built, food is conveyed to the convicts by asses trained to go and return without drivers.

Such an alpine convict establishment to work the gold mines is precisely what the myth of Kashmala describes, when it tells us (As. Res. Vol. 5) that he drags the wicked with ropes round their necks over rugged paths, and throws them headlong into hell; the prison-valley whence was no returning.

Let us now consider the dynasty of Kasyapa in India. I hope some day to put into the shape of an essay the mass of excerpts and allusions which I have collected with regard to Noah and his sons, I therefore abstain here from giving my reasons for recognising Kāsyapa as Japhet.

Allowing a reasonable time for Japhet to spend elsewhere before reaching Multan, we may take B. C. 2220 as the earliest possible date of his kingdom there. His son Javana or Hiranya Kasipu having been killed by the Narasinha Avatar, he was succeeded by his grandson Prahlada, in whose reign Kasi, his son, founded Benares, and was succeeded by Bali, and he by Bana Asura, who was conquered by Krishna in his first emanation.

Now Bali was defrauded of two-thirds of his territory by one Vamana, who first came with a small body into his territory, that is, he came as a dwarf, but rapidly receiving additions to his party he soon grew so powerful that he took up command of two-thirds

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of the empire, leaving Patala, one-third, to Bali. Vamana the dwarf, is Bamana which is the Pali form of Brachmana, hence the invaders were Bamana, which perfectly applies to the Pali Arians under king Yama. If we take the ambiguous Puranic era, B. C. 2100, as referring to the establishment of this kingdom of Benares, it will be seen I have been within limits in assuming no more than about B. C. 1900 for the epoch of Pali Arian ascendency.

The Vamana avatar seems so simple to explain in this light, that I cannot but think my interpretation right. Banasura, son of Bali, whom I would distinguish carefully from Venu Raja, is next conquered by Krishna; that is either the Nagan worship yielded to the sun cult of Multan, Krishna's religion; or else Banasura's dynasty is replaced by that of another, votary of Krishna.

It is a little doubtful whether they, the Parasa had spoken a Sanscrit dialect or not, or whether it was first introduced by the Sanscrit Arians, who brought the Vedas at a later time; if not an early form of Sanscrit it was probably a closely allied language. Sanscrit was of no importance in India until the later gradual invasion, but it does not follow that it had not been pioneered, in a manner that left no trace in the literature, by the Parasa dialect, perhaps the Zend itself.

I hope in a further essay to treat of the early Indian dynasties, in a separate article; that of Kasyapa I may remark here, is of course the Maha Sammata of the Rajavalli; and the Mahadeva dynasty succeeding, is that of the Vara races of Old Dravida.

These were succeeded by the Asokha, by which I propose to read Asu-khan, and these are apparently the Parasa.

This dynasty was ousted by the Okkasa, which is apparently a branch of a royal family allied to the Mahasammata; Okkasa may be read Ko-saka* by which I should somewhat conjecturally understand here the Saliya. Under these Ko-saka rulers, the colonies would be formed which on the decay of their power passed to the Pulastiyan Egyptian Skyths.

It was now Rama revived the power of the "Asukhan" and the sun worship of Multan, and ousted the "Kosaka" dynasty, killing Raja Thiruj.

We thus find Bali deprived of all the Empire but Patala or the Indus valley. His son deprived of this too by the God Krishna, or his votaries the Parasa. The Parasa ousted by the Chaldean Ok-kasa, but at a later period recovering under Rama.

All this has to be arranged between B. C. 2220 and B. C. 1520, a space of seven hundred years.

* Cossack should not I think be confused with Ko-saka, but rather derived from Khossaka, Chus being probably replaced by the later Persian *Khos* or Excellence.

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Shem died B. C. 1847, and as I have elsewhere said, was then living with Yama, in the Aria Vartha of the Ganges valley. This makes it probable the very earliest date for the Parasa invasion was B. C. 1800, which then ended Nagan supremacy, and left Ario-Nagan races supreme. It is quite likely when the first Fargard of the Vendidat is fully illustrated, the Parasa will be found to have been the seventh colony formed by the Zendic Arians. Veēkēra seem to me to be the land of Abikira, and the heresy that of the Mayura, of Mạyur.

In that case the Parsioi of Ptolemy in Karsana, which I take to be the sixth colony, is a name of great antiquity, and does not allude to the later Skythic deportations. If this identification is admitted, the Parasa spoke Zendic, and true Sanscrit probably came in with the 15th colony of the Vendidat at the time of Cyrus.

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NOTE 5.

ON THE INHABITANTS OF TONDAMANDALAM, OR THE COUNTRY BETWEEN TANJORE AND KARNATA.

THE full consensus of ancient history obliges us to regard the Vedars or Foresters as the original inhabitants of this tract. The Mackenzie MSS. (Cat. Rais. III, 398) tell us in the 2301 year of the Kali Yuga (B.C. 800) there were two Rakshasas named Chaturanga and Balaranga, who lived at Chaturangapatnam, and cleared the forests as far as Cudalur. Now from what little we know of the Rakshasas in Ceylon, they evidently were a race that dominated the Oja inhabitants of Ceylon, and the Vara, who no doubt are allied to the Vedars of S. Indian history. I would propose as the probable descendants of the subjects of these later Rakshasi, the Irula tribe of the Nilgirri Hills, who worship Ranga Swami, to whom Chatur-ranga and Bala-ranga are dedicated by their names. What had become however of the rest of the powerful Rakshasas in South India is difficult to trace.

The original Vedars were no doubt a Japhetic race, speaking the language from which Sinhalese, and Kanarese (Karnatika), and Maldivese (Divesa) alike descend. I think the next intruders who came in numbers were the Tondas, an Ethiopian race, after whom the country received its ancient name of Tonda Mandala. I am disposed to regard these Tondas as forming with the Vedars the bulk of the people of Tondamandalam under the Rakshasi aristocracy; and to regard them later on as subjects of the Pulastiya confederacy. In Ceylon the subjects of the Rakshasi had risen against them successfully, and from fear of Vishnu or his Sanchāla or Saliya worshippers, the Rakshasi had left the island. These Sanchalas no doubt had other strongholds at Masulipatam, and the mouths of the Krishna and Godaveri, and it seems to have been just before or under their domination the Tondas were located in Tondamandalam, until then a forest tract. The Todas, beyond all doubt the descendants of the Tondas, are remarkably a milk-feeding race; and it is singular that in Ceylon, when the Island fell under Vara influences, the brief record says it abounded in cattle and buffalos in an evidently exceptional degree. This apparent milk-feeding propen-

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sity of the subjects of the Rakshasa, is the more remarkable that the original Japhetic tribes made no use of milk, and even at this day, in Ceylon, little use is made of it by the more Japhetic races.

Under the Pulastiyan Princes however, the Sanchala or Saliya race, as well as the Rakshasa, was in an inferior, though confederate, position; and at the time of Ravana, Sugriva, king of the Vedars of Karnatica and Kanchi, was expelled by his brother, Mahabali, who built Mahabalipur, where his superb buildings remain to this day unfinished. Mahabali and Ravana were Saivites, Sugriva was no doubt a worshipper of Rangasami, and probably belonged to the Rakshasi aristocracy. Hence when Mahabali was conquered by the aid of Hanuman, and the successful invasion of Rama, the temples he was erecting remained unfinished by the Rakshasi dynasty that re-succeeded him, Vaishnava in faith. From deported servants, the Thondas no doubt, by the help of Hanuman, became a powerful and independent republic for a time, but the Sollan invasion under Adondai finally dispersed them.

Under attacks from the Sollans who had established themselves in force in Tanjore, and the Curumbas (who now spread south into Karnata, and ousted the dynasty of Sugriva, to be again overcome themselves by the Kuruvar,) we find them becoming of less and less importance. In A. D. 795 the Tondaman of Tondanadu visited Ceylon and formed a commercial treaty for the export of salt (Yalpana Vaipava Malai), and in the same record we find the king of Cholla Nadu or Solli also spoken of, showing this date precedes the conquest of Tondamandalam by the kingdom of Kanchi, and Adondai Solla. I should then attribute the final annihilation of the Thondas as a nation to the conquest of Adondai. But between the time of Sugriva and Hanuman, and that of Adondai, a new race had intruded on South India, distinguished by its ferocity, and formed a powerful kingdom between Andhra and Tondanādu, with a capital or capitals near Madras. These were later known as the Curumba, but the Sinhalese records preserve traditions of a race called the Kambura who were distinguished as smiths and jewellers, and a party of whom migrated south to Ceylon about this time. Kambura is I think the origin of Curumba, Kambura being altered to Karumba, for euphony. These Kambura or Karumba are no doubt the "bears" of the Ramāyana, who then inhabited the Jambuwana, south of Magadha; the word "bear" is "Karadi" in modern Tamil; and in the Coimbatore and adjacent districts, "Curumbaadu" is a sheep with thick wool, suggestive of a bear to people not accustomed to sheep with wool, and I have heard a word for "bear" itself like Karumba, in some Central Indian dialect; I therefore invite attention to the connection between the root "Kara" in the Tamil, for bear, and the Karumba or Kurumba

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people, and the bears of the Ramāyana, hoping Indian students in this field will clear up the matter. It is singular that among the tribute to Asokha was smith's work brought by "bears," no doubt the Ramāyana "bears" of Jambuwāna; while among the artificers sent to Ceylon by him to the Court of king Dewenìpetissa was a chief of the Kambura, with his company, (the word "sēnawa" is used for company, also applied to a host, an army) and this force of Kambura were sent to teach the Sinhalese the higher kinds of metal work. For these and other reasons, I have no doubt the Kambura or Kuramba people were Ethiopian people of Jambuwana, now the Central Provinces, who retreated south from pressure by the Arian races on the North and North West. At Eastern Karnata they ousted a more or less Japhetic race, and were a useful support to the Andhra dynasty against Pandian and Sollan encroachment. The reign of Chandragupta probably led to their migration, as they were subject to Asokha when he came to the throne.

For their subsequent history I must refer the reader to Mr. Breeks, in "Primitive tribes of the Nilgiris," as in all subsequent details I concur with him. I think, however, any one who reads his able work with the light I now throw on the origin of the race, will agree with me every detail he gives of the people, their customs and peculiarities, tends firmly to support my propositions. The Nilgiri tribes he deals with, appear to me to be all refugees, *who have entirely driven out of the mountains* the aboriginees. The Todas I regard as Hamites, probably Horite, and not Arian, though no doubt mixed with Semitic blood.* They gradually lost a territory once extending from the Cauveri to Lake Pulicat, where they had dominated the Bedars, but were not extinguished until conquered by Adondai, of Solli. Over the Karnata coast their hold was but slight, and passed again to the Bedars under Sugriva, and then to the Kurumbas, and from them to the Kuruvas or Karréars whose kings belonged to the royal dynasty of Yadavas, from which Krishna, king of Mathura, and then of Gujerat, had also sprung. The Irulas seem fully to answer to what we should expect to find the refugee Bedars, subjects of the Rakshasi princes, who raised a temporary kingdom again about 800 B. C. out of the wreck of their early Empire. The Badagas, whom Mr. Breeks dismisses as not aboriginees, seem to me to have as much claim, as any of the races he deals with, to be regarded as descendants of the aboriginees. They may well be the remnant of the subjects of the Saliya, combined with the more civilised Bedars, akin to the early Sinhalese and early Karnata and Malayāla races, and I cannot see any indication of another origin. The Kotas seem to me in no way to have an aboriginal position, I think there can be little doubt that while the

* Joriya, Koliya, Solli, are all variants of the Western Western name Horite.

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Tondas or Todas were the miners, the Kotas were a class of smiths imported by the Sanchala, that is Saliya, traders, and kept up under the Pulastiyan rule, to provide tools for the mining operations carried on extensively by this dynasty.

Their peculiar horns or trumpets are a very significant item in this view of their origin, as this is distinctly a Western instrument. I am, however, unwilling to go into detail further on these subjects, as I propose to review these tribes elsewhere more in detail than my present space will admit.

The following crude table may not be without its use.

POPULATION OF KARNATA AND TONDAMANDALAM.

Era 1st.—Primitive Nagan race settled in Tinnevelly and Ceylon. Migration of Vara Nagan tribes or Vedars from N. W. India to Tondamandalam.

,, *2nd.*—Colonisation by Rakshasa; Chaldeans of Dada (Muscat, &c.) as Daradas, and Chaldeans of Lower Chaldea.

,, *3rd.*—Conquest by Saliya or Sanchala, with Thonda (? Horite) miners, and Joriya or Sollan slaves, and Kota artisans the latter concentrated at Gokerna, and in Bombay district

,, *4th.*—Conquest by Kanara or Kinnara race under Pulastian princes.

,, *5th.*—Conquest by Rama, with an army of Parasa, and Sura Arians, and the Hamitic Andhras. Restitution of the Vedars on the North under Rakshasa rule, and Thonda as a republic to the South.

,, *6th.*—Invasion under Andhra help by the Curumba and Choriya or Sollan races of Hamites.

,, *7th.*—Invasion and colonisation by Kuruvas or Karréars, and Chalukyas, under Yadava or Yavana princes.

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NOTE No. 6.

ON THE NAMES OF CEYLON.

THE first name of Ceylon was Oja Div, the Sinhalese chronicles say, and this word is not only Ujas, sap or water, but the Hindu Ojha, entrails, and denotes probably the religion of the Nagan inhabitants, who consult augury from eggs and entrails. Ceylon was however two islands, the Northern and the Southern, until the era of Gautama Budha, when they became connected; and this name must be held as applying to the Northern. The Southern was Giri Div, the Rock isle, Giri dipan in Pali.

This was early colonised by the Selu, Helu or Elu, sun-worshippers, no doubt at the epoch known to us as Hellenismos, and the island became Sela, Hela, or Ela Giri Div, in honor of Selo, Helo or Elo the sun. Hence the Elu language. A lion being the symbol of the Sun, as protected by Selo (sol) Helo (Helios) Elo, (Elu) the island also was the Lion island, the name conveying the double sense. Of course Elo is the Chaldean Elu, and the Indian Brachma. Selesumana Kuta was the first recorded name of Adam's Peak.

The words Elu at a later time probably gave rise to a sense of "old," and certainly to "Hela" the Elu for steep; English "hill", similarly arising and being equivalent. As Ela, Sela or Hela Giri Div, Ceylon was the old, or Sun, or lion, or steep rocky island. As Elu, old, is Adi, ancient, and both arc equivalents of Brahma, it gave rise to the tradition of Adam, with whom, in a deified form, Brachma is identified in star worship. Hence the four sacred peaks of Ceylon, Adam's Peaks of Saffragam, of Matura, of Nalanda and Katragama, were each supposed to be shrines of Brachma or of Adam, whether Adi-sama or Samana Deva. This name of Ela or Sela remained long unchanged.

Meanwhile the opposite coast became known to western commerce as part of the Tap Parava, the island or coast of the Paravara, and in the Sinhalese chronicles Ceylon is recognised as Vara Div, from fresh intruders of Vara race.

The Rakshasi, who took up the Eastern coast and Saffragam at this time, (and perhaps the whole southern island) formed a capital at Trincomali, which I consider was called Lankapura, the Ilankapuram and Alankapura of later times, from the state called Lankala, which I elsewhere recognise in Beluchistan; the derivation of the original Lankala is from Ila Anka, or Ila Naga, whence Ceylon was known in Dravidian as simply Ilam. The island however was

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not called Ilankala or Lankala Div, for the obvious reason that from where Minicoy now is, stretched the large island they had already colonised, and named Lankala Div; afterwards corrupted to Lagga or Lakka Div, and Lanka.

It was probably at this stage both islands were conquered by the Saliya or Sanchala, to be quickly taken away by the Pulastiya Chatrapati, and Pulasthipura become a capital. As the Pulastiyan prince brought his Manda subjects to garrison the island ports, the Islands became known as Manda Div, the name recorded in the chronicles of Ceylon; the derivation is from Men or Man, the Moon and Wisdom combined, and "da" deva or Theos, that is worshippers of god the Moon of Wisdom, or Manu Deva of India.

The Saliya stronghold was now limited to the district between Chilaw or Salabat and Manaar. These Seli or Sali no doubt ruled by a sacerdotal class, are met with in Etrurian and early Latin times as the Salii of Europe. They worshipped the sun, and were in Europe among the most learned and enlightened men of their time, but they earned the detestation of their enemies by their merciless conduct to any stranger who fell in their way, whom they invariably sacrificed to their god.

The early emporium of Ceylon, which as Kalah I have treated of in Study No. 1, published in the Journal R. A. S. Ceylon, 1882, was probably named Salika by them, as Chilaw was called Salibat, changed by the rule "pereli" to Salawat or Salabat. Kalah, which meant "a fortified place" being no doubt an earlier substitute with some phonetic equivalence to Salika, Salika* we find in the Salike of Ptolemy, who was helped from Phœnician sources of information, compiled by Marinus of Tyre. Ptolemy tells us the people were called Salioi.

The history of the Sali in Ceylon may yet be cleared up; from MSS. accounts of the late W. C. Macready, Esq., I see a ruined city visited by him, which I have since ascertained has Ophid remains, exists to the East of Kudramali, at Virundagoda. This was first noticed by Casie Chitty in the Ceylon Gazetteer, and is no doubt the ancient capital of the Sali, and later of Wijaya, and of some other kings who reigned at Kathirai-malai. It is the Sali Pabbatiya of the Dipawansa.

Tradition still says this city was founded by Sali Kumaraya, though it refers the Sali prince to a son of Dutugaimuni, which is apparently supported by the Mahawansa. I have also heard of a ruin that may be a sun temple of these Sali, elsewhere, but it requires very careful investigation.

A remnant of the people used to exist at Chilaw, but under the Dutch Government it was concentrated on the Cinamon Estates. This is the Saliya, Haliya, or Chaliya, or Salágama race of Ceylon; and India.

*** Is Salika not a corruption of Sali-Kar, or Sali Fort? it would seem probable.**

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As worshippers of the Sun, Selu or Elu, they rightly called themselves Brachmans, not however of the Indian caste, but of his religion. As Bamuna or Brachman, they are evidently spoken of in the Sinhalese poem Girāsandesa.

Unfortunately this people has been much obscured in Ceylon by a host of men employed on the Cinnamon lands, adopting the more honourable name of Sāliya, from the real Saliyas.

Leaving the Sālika date as yet unfixed, we find the name of Vara Div succeeded by that of Ilanka or Lanka, about, or a little before, the era of Budha, and this name was no doubt transferred from the lost Lanka of the West, then submerged.

The old name of Lion Island was also revived, and as Siha and Sinha were then in use both for Lion, and Sun, "Siha" or "Sēla" or "Siya" Div, and Sinha or Singa Div, came into use in the place of Elu, Selu, Diva.

From Sela Div came Sera Div and Serendib, as Taprobane had come from Tap-Paravar, the derivation of which we have already considered.

If the Wijayan traditions had not otherwise been reliable, as I think they are, we should still have seen the real origin of Singhala and Sinhala, whence we get Singhalese, for Sing-hàla is simply a form of Sing Sàla, and no doubt the older name was at once adapted by Wijaya to the near phonetic equivalent of Sinhala, "of the lion."

Ceylon is Sèlan, with an inflection like that given to Selen or Seren. Hence too from Siha, lion, came the Si-mundum (the modern Tamil Mundul, a cape or point) and Pali-si-mundum, that have puzzled some Etymologists. Lest it should be thought I have not adduced sufficient proof; I may cite the ancient guardian spirit of Ceylon is Kadirai Anduvan, the "Lord of Rays" or "Sun in glory" whose worship was specially connected with Kadirai malli, modern Kudramalai, and Kadirai gam, modern Kattragam.

Kudramalai is of course phonetic equivalent for Kadirai Malli, involving perhaps a return to an older name in which the horse symbol of the Sun was used, and which we find in Hipporos of Pliny. In any case as Lion, Horse, or God of Rays, we recognise changes on one pivot, the sun.

I am disposed to consider Ceylon the Tarshish of Solomon's fleet. The name however gives us the only clue, and a surmise is all we can make.

Tarshish comes from Sar-sessos or Thar-thessos, and may be identified as denoting the sanctuary of Sesha Sara, or Sesha Naga, the great Ophid God. But the palace of Sesha Naga is Mani Mandapa; his home is Mani-bhitti or Gem-walled; his hood is Mani-dwipa or Gem Island.

Mani-dwipa is merely, an old form of Ratna Dwipa or Ruby Island,

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itself an ancient epithet of Ceylon; and compare my notice of the rubies hidden in the cobra, Journ. R. A. S. Ceylon 1882 " On Kalah, &c." Again it suggests a reason for the expression the "steep" rocky island of Giri which is that in which the gems are found; the " steep " (hela) sides of the gem island, may well earn the name gem-walled. Thirdly the expression Mani Mandapa for his palace, is very probably only a phonetic equivalent of Mani Manda Par or gem Manda Island, to distinguish the South Manda island from that on the North. This at any rate clearly identifies the southern island of Ceylon, the Ratna Dwipa, as par excellence in the East, the great sanctuary of the Sesha Naga or Sar Sesha worship. I think it only natural to surmise it was the Tharshesha, or Tharthetha, as it may alike be expressed, to which Solomon's fleet traded. The worship of Sesha Naga I hope to treat of elsewhere.

Another name of Ceylon, seldom recognised, is Mēlaka, which I think is the same name Malika or Milaka of the race that became Mlechchas in Sanscrit, which is connected also with the old name of the Maladives, the Malikas of Ceylon and these islands being no doubt of common origin.

A possible variant of Sinhala, is Singula, the early Chaldean name of the goddess worshipped by this race, so that they too could treat the name of Sinhala Dwipa as specially appropriate to their own goddess. Singula would be the goddess of the Mandas, or Manu Devas as we may call them, also.

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NOTE No. 7.

ON THE EARLY COLONISATION OF THE SOUTH OF INDIA.

AS a preliminary arrangement I suggest taking the clue afforded by the changes in Ceylon, and assuming some approximate eras on which to group the stages in the population of Southern India and Ceylon.

I provisionally offer this scheme:—

B. C. 2330 to 2258. Colonisation by a Japhetic or Nagan tribe called Oja in Ceylon. Represented in Tinnevelly and Travancore, the Nilgerris, Tuluva, and in Malayala. The Odra of Orissa, Odra being merely a rough form of Oja. This race it is difficult to distinguish from the next, the Bedars. The Hova of Madagascar belong to this tribe of the Oja and Odra.

B. C. 2258 to 2125. Colonisation by the Rakshasa, with Vara subjects, also Japhetic or Nagan. These are the Bedars of South India, and the Mālavara. The headquarters of this migration was originally from Dada of Muscat, and Darada of the Indus Valley. Their language was the Dravidian, and a large part came south from Dravira or Gujerat. The Savara, the Māleka or Milaka, and the Vara or Vara Vara, were the chief races that came south. The Pahanti or Panti were probably of this epoch, and colonised Pandya under the Rakshasa.

B. C. 2125 to 2000. Migration of the Vara Nagan Paravar, or Parathavar, or Parasavar, not the Semitic Parasa of the Indus Valley, during the reign of Shem or Mardukentes, to Ramnad; and of the Maravar to North Ceylon.

B. C. 2000 to 1900 or 1800. Conquest by Salah, king of Chaldea and Egypt, and his followers, the Saliya and Sanchāla. Introduction of the Bada-Sala, who are the Wadaya of Mysore, the Badaga of the Nilgherris, and the Badahala of Ceylon, a Budhist branch skilled in pottery, the oldest Saliya. Sarchon or Perseus inaugurating the era of the other Saliya.

Introduction of Soriya or Soliya or Koliya workmen, and Thonda miners, both Hamites; the former from the Bombay district, and the latter from among the pure Horites of Petra and Egypt. It is possible both of these came earlier, between B. C. 2258 to 2000. The Horites of the West seem the Joriya or Soliya of India.

B. C. 1900 or 1800 to 1500. Conquest of the maritime states by the Hamites of Egypt, under the house of Pulastiya. Introduction of the Kanara or Kinara race.

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B. C. 1500 to 1400. Introduction of Sura or Sudragga Arians to Malabar and Pandiya, by Rama. This was followed by the Pallavas, or Yavanas, or Yadavas, as ruling race.

This may be thus tabulated :—

INTRUDING COLONISTS.

	Period.	*Chief Race.*	*Orgin.*	*Dominating Race.*
1.	B. C. 2330—2258	Naga ...	Japhetic ...	Naga of Multan.
2.	„ 2258—2125	Vara ...	do. ...	Rakshasa of old Dravida
3.	„ 2125—2000	Parasa ...	Skytho-Semitic	Skytho Semites of Multan.
4.	„ 2000 to 1900 (or 1800)	Saliya ...	Semitic ...	Semites. of Chaldea and Egypt.
5.	„ 1900—1500	Kanara ...	Hamitic ...	Semito-Hamite of Pulastiya.
6.	„ 1500—1400	Sura-Arian	Semitic ...	Parasa or Skytho-Semites of Multan.

I hope in an early supplement to this study to place before the reader a much fuller review of the races of Southern India, to which further digression is now undesirable. My next volume will contain a translation of a Sinhalese work, the Janawansa, treating of the races or castes found among the Sinhalese, with somewhat extended notes by myself. It will be continued by a detailed notice of each of these races or tribes, and will be found of some use in arranging the origin of the races of India.

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